The Gift of W Wightwick

Vade Mecum.

Rich^d. A Wightwick

Manuall of Essayes, Morall, Theologicall.

1769

Inter-wouen with Moderne *Obseruations*, Historicall, Politicall.

By *D. T.*

—*Deus nobis hæc otia fecit.*

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Vade
Meçum
Essayes
Morall.
Theo=
Logicall.
Anew
Edition
wth some
Additions
J. S.
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LONDON
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MR D
Sculpsit

BRITISH MUSEUM

Salue Lector. ſ. ſ.

Lege, Perlege,
Relege.

Hic labor, hoc opus eſt——
——Noueris ſi rectius iſtis,
Candidus imperti; ſi non
his vtere mecum.

Vale
Mæcenas. ſ. ſ.

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Of

Of Learning and Knowledge.

Vertue delights not in *impostures*; neyther doth she care for *artificiall* Ornaments: Shee is *blacke*, but *comely*, as the *Tents* of *Kedar*, and as the *Curtaines* of *Salomon*. Her *stature* requires not the *helpe* of any *accessary* raising, nor her *garments* the glory of any other *trimming*

than her owne rich inside can afford them. Doe but *behold* her *countenance* at any time, and you shall finde the *painting* that she useth, to be nothing else but *dust* tempered whith *sweat*. Yee shall see, that she is likely alwaies busied in the toilesome *shop* of *action*, seldome *refreshing* her wearinesse in the with-drawing Chamber of *Meditation*, vnlesse it be now and then, to make the easier and speedier *passage* to the other. She is full of high-built *purposes*, and labours not so much how to *word* them, as how to *worke* them. Shee admits no *Nominals*, but *Reals* in her *Grammar*; no *Mutes* in her *Alphabet*, no *Cyphers* in her *Arithmeticke* are acceptable.

table. Her thoughts are neuer taken vp with friuolous doubts and inquisitions. *Time* cannot passe her *hands*, but vpon great aduantage. She troubleth not her selfe to know whether *Anacreon* were more *lasciuious* than *riotous*; whether *Sappho* were more *wanton* than *witty*; or whether *Hecuba* were elder than the *Mother* of *Æneas*: She bequeaths the *voyding* of these *controuersies*, together with the search of *Etymologies*, and *verball deriuations*, to such as *Didimus*, that can stuffe whole *Volumes* onely with quoting the diuers *lections* of praued *Manuscripts*; or correcting the litterall *errours* of the *Presse*, which long agoe might well haue pleaded

pre-

preſcription for their *paſſe*: They are things, the knowledge whereof *torments* neyther *her* nor *hers*.

Thoſe that are truely *generous*, can no way *brooke* their *ſpirits* ſhould bee confined within the ſolitary *circle* of ſuch fruitleſſe *Speculations*. *Marius* did neuer *bluſh* to profeſſe before the *Senate*, his *ignorance* in the *Greeke*, yea, and his careleſneſſe in beingotherwiſe;conſideringhow little hee obſerued it helped ſuch as were excellent therein to the purchaſing of *Vertue*. *Græcas literas non didici*, ſaid he; *parùm placebat eas diſcere*; *quippe quæ ad virtutem doctoribus nihil profuerunt*: The *Knowledge* which he had was altogether *operatiue*; his heart

heart was neuer at more *eaſe*, than when his *hands* were *working*. And, to ſpeake truely, what is *contemplation*, but a *glorious Title*, inuented onely to ſet a *gloſſe* vpon a baſe and idle diſpoſition. In *Action*, a man doth *better himſelfe*, and *benefit others*. *Heauen* would neuer haue infuſed a *ſoule* into the *body*, which hath *armes* and *legs*, onely inſtruments of *doing*, but that it meant the *minde* ſhould imploy them, and ſo attaine to the *knowledge* of her owne *good* and *euill* by *practice*, which indeed is the onely way to increaſe the *one*, & correct the *other*. In *Rome* (ſaith *Saluſt*) during the daies of her minority, and before ſuch time as publike diſſenti-

on

on had altered the well-composed temperature of her estate, *Optimus quisq; facere quam dicere: sua ab alijs benefacta laudari, quàm ipse aliorum narrare malebat*; there was no man that esteemed it so great a glory to relate the valourous atchieuements of others, as to atchieue that valiantly himselfe, which might afterwards bee related by others. To *speake* well, was not then so generally in fashion, as afterwards; but to *doe* well, more. And howsoeuer *Cæsar* had that happinesse from his birth, as to bee deemed a *Cæsar* in them both; yet is hee one alone; a *Phœnix* without a *match*; a *Man* without a *Mate*: his *worth* was then vnparaleld, and so

is

is ſtill. *Dic mihi muſa virum*; Shew me ſuch another.

It is eaſie for a *Philoſopher* in his *Chaire*, to ſit and preach againſt the *paſſions*, and *perturbations* of the minde, that ariſe from the apprehenſion of ſome diſtaſtfull *Obiect*; but can he inſtance on himſelfe the *truth* of his *aſſertions*; can he vndaunted and vndiſmaid, behold the hideous *Countenance* of a diſguiſed *Death*? Can he *deride* the *Tyrant*, and his *Torture*? *Phalaris* and his *Bull*? Briefly, can he doe as much for the ſetling of his *poſitions*, as euery common *Mountebanke* will for the venting of his *Antidotes*, who will not let in the face of the *publike Market*, to ſtand and *champe* the fleſh of liuing

Scor-

Scorpions betweene their *iawes*, and to ſwallow downe the iuyce of *Spiders*, that they may giue the *World* a tryall of their *ſoueraignty?* If not, why doth he toyle and labour in ſearching out of *Precepts* and *inſtructions for* that, which himſelfe cannot well do with them, and which others peraduenture may better doe without them? Where is the *Stoicke*, that with *Mutius* dare thruſt his hand into the *fire?* or venter with vntutored ignorance to *ſcale* a *Wall*, to *keepe* a *Fort*, to enter on a *Breach?*

This curious *arming* of a man againſt *feare*, is the only way to make him *feare*. We iudge the *greatneſſe* of a *Warre*, by the *greatneſſe* of the

the *prouiſion*; and the *danger* of an *Aſſault*, by the *directions* that are giuen vs for the *aſſayling*. Bring mee out of *loue* with *life*, and I ſhall neuer bee afraid of *Death*: take from mee thoſe *imaginary ſweets*, which I conceit to be in that, and I ſhall neuer bee backward to abandon it for this. The ouermuch acquaintance wee haue with the *one*, makes vs to auoyd, as much as poſſibly may be, the familiarity wee might haue with the *other*. *Dediſcas viuere oportet, vt diſcas mori*, we muſt vnlearne to *liue*, if we would learne to *dye*. But where? it is a thing ſeldom effected in the *ſchooles*. Caſt but an eye a while on many of your *Artiſts*, and

and you ſhall finde the knowledge which they haue, to be altogether in their *Bookes*, ſeldome in their *braines*; a little in their *memory*, nothing in their *mindes*: they muſt alwaies for the maintaining of an argument, appeale to that from their vnderſtanding, which if it faile, you ſhall ſee them come tumbling downe, like *Icarus*, from the height of their *Preſumption*, and afterwards, lye *grapling* with their owne illiterate weakneſſe, but cannot poſſibly recouer; yet looke as bigge as *Æſops* long-ear'd Beaſt in a Lyons skinne, they will take vpon them to diſpute *de omni Scibile cum nihil ſcirent*: and in the end ſtroke their beards fiue times,

as

as the Doctors of *Sorbon* did, who disputed with *Erasmus*.

They are like the greedy *Glutton*, that swallows much good *Meate*, incorporates none.

They labour to discerne the motion of the *Heauens*, but neuer looke how to compose their owne. They enquire if any thing were existent before *all time*; but thinke not how by such enquiries they omit the *benefit* of that *time*, which is before themselues. Their *Disputations* are, Whether *Priuation* bee a *Principle*, whether *any thing* can bee made of *Nothing*? Whether there bee an *empty space* in the *compasse* of Nature;

or

or whether the *World* shall haue an end: and such like, which indeed are without end, to no end. If they bee able to delude the vulgar, and with their *Sophisticall Elenches*, and *Inductions*, driue them into some knowne absurdity; or if they can daunt their slower apprehension with tearmes of Art, which neither they nor yet themselues perhaps most often rightly vnderstand, it is sufficient. Most of their *Learning* is such as tendeth onely to outward pompe and ostentation. Deprive them of their ornamentall *adiuncts*, barre them the vse of their *Latin*, take away from them their *Aristotle*, with his *Commentators*, and you goe neere

neere to take a man of their profession for one of vs, if not for worse. They are altogether reall, nothing in complement. They let not for being more *learned*, to bee lesse *foolish*. I loue and honour *knowledge* as much as they that are possessed with it: and in his true vse it is the greatest and the noblest *acquist* that men can gaine. But in those (and many such there are) that make it the fundamētall *base*, and *proppe* of their *sufficiency*, that continually rely vpon the *faithfulneße* of their *memory*, and whose *stocke* consists of nothing, but of *borrowed wares*: I *hate* it, if I may dare say it, a little more than *blockishneße*.

A generall *Corruption* hath ouer-growne the *Vertues* of the latter Times, tha *Learning* may now sufficiently better the *Meanes* of men, but not a whit their *Manners*.

If shee finde them *dull* and *heauy*, shee *suffocates* and *aggraues* them; if *plyable* and *gentle*, shee *purifieth* them willingly, *clarifies* and *submits* them to their *examination*. It is a thing of quality well-nigh indifferent; a most profitable *Appendix*, and *Aggiunta* to a soule well borne, but most pernicious and dangerous to one of a different straine; or rather a thing of most precious vse, which suffers it selfe not to be possessed at a low rate.

In

In some hands it is a *Scepter* in other some a *Beetle*.

Lewes the Eleuenth of *France*, caused his Sonne *Charles*, entituled after his decease, the Eighth of that Name, to bee brought vp at *Amboise*, not in any *literature* at all: for, as *Gnicciardine* reports, *A pena gli furono cogniti i caratteri delle letere*: Hardly did he know the *formes* and *Characters* of his *Letters*. His Father was content, according to his owne humour, that hee should learne this *Sentence* alone in *Latine*; *Qui nescit dissimulare, nescit regnare*: Hee that knowes not how to *dissemble*, knowes not how to reigne.

Guicciard. lib. 1.

Hee had obserued, belike, that

that *Learning* did not so often *correct* that which was *ill*, as *depraue* that which was *good* in *Nature*: and that in a *Prince*, vnlesse it bee *qualified* and *seasoned* with a very rare and singular *vertue*, it is like a *dangerous Knife* in the hands of a *mad-man*: and to speake truely, there is nothing so much to bee feared, as *Knowledge* accompanied with iniustice, and armed with *power*. Such as are endued with it in any extraordinary measure, doe seldome suffer themselues to bee *guided* or *gouerned* by the *counsels* and *directions* of others, but runne headlong of themselues, and care not, but to please their owne fancy.

There

There was neuer any *Emperour* (armes onely excepted) more ignorant than *Trajan*, more learned than *Nero*: neuer any that in regard of his owne worth did more despise and contemne the *Senate* than this: neuer any that did alwaies more reuerence and respect it than the other. Hence was it that our blessed *Saviour Christ* went not to the *Palaces* of *Kings*, to furnish vp the number of his *Disciples* with them: he went not to the *Synagogues* of the *Iewes*, nor to the *Temples* of the *Rabbines* and *Pharises*, to chuse of thē; such as the puffe-paste *Titnladoe's* of these our times, were not they he looked for: but hee walkes out towards the Sea, and sees two Fisher-men,

Peter and Andrew, to them hee saith, δεῦτε ὀπίσω μου, Come follow me. And hereupon Saint Paul, writing to the Corinthians, ye see (saith he) Your vocation, that not many Wise men according to the flesh, not many mighty men, not many noble; but τὰ μωρὰ τοῦ κόσμου, the very foolish things of the world hath God chosen to confound the wise, and the weake things of the world to confound the mighty. He chose (saith Saint Augustine) for his Disciples, men of meane birth, meane calling, meane learning, Vt quicquid magnũ essent et facerent, ipse in eis esset & faceret: that whatsoeuer extraordinary thing proceeded from them, himselfe might seeme to be it, & do it in them. The Prophet Elisha

Mat. 4. 18.

1 Cor. 1. 26, 27.

De Ciuitat. Dei, lib. 18. cap. 49.

Eliſha demanded empty veſſels of the *Widdow*, that hee might fill them: The like did *Chriſt*, he ſought *veſſels* that were *empty*, *empty* of riches, *empty* of worldly honor, *empty* of human wiſdome. Theſe were for his purpoſe, theſe he ſaw; εἶδε δύο ἀδελφούς, hee ſaw two *Brethren* that were *fiſhers*, and to *them* he ſaid, δεῦτε ὀπίσω μου, *Come follow me.* 2 King. 4. 3

Vertue cannot endure to be an vnder-ſitter to any: ſhe will not liue with *Kings* or *Princes* as an *Inmate*. He that would entertaine her as hee ought, muſt free his minde of whatſoeuer is ſuperfluous: ſhe loues not to be ſtreightned in her roome: her traine is greater than can be well beſtowed within a narrow circuit: It is

not part of a Houſe that can content her: *Totum pectus illi vacet:* the whole *Manſion* muſt be at her command. She comes accompanied with a ſinewie and ſubſtantiall knowledge, ſuch as will both grace her ſelfe, & aduantage whomſoeuer ſhall receiue her; yea, ſuch as will adorne and inrich the mind, not with any *Sophiſticall* appearance, or *ſuperficiall* tincture, but with a *ſolid* and *eſſentiall* beauty, that ſhal be alwaies able to abide the *touch.* Hee that obſerues the manner of her Proceedings, ſhall grow as eminent in life, as he doth in *learning.* She is both *Martha* and *Mary*; *contemplation* and *action:* She lookes into many things, but labours onely in that which is

is neceſſary and conuenient. Her precepts are nothing elſe but meere examples: ſhe neuer giues a *Principle* to obſerue, but ſhe giues withall a *Preſident* to follow. Her words and her workes are Children of one burthen: ſhee is not like thoſe *Scribes* and *Phariſes* in the *Goſpell*, that make no difficulty to lade the *neckes* of men with heauy and vnſupportable *yokes*, but will not ſo much as moue them with a *finger* of their owne: nor like thoſe *hypocriticall Leuites* of our corrupter times, that aſpire onely to ſit in the Chayre of *Moſes*, and care not ſo they haue *Vrim* and *Thummim*, the outward marks of Prieſthood vpon their breſt, what ignorance, or what impurity

doe harbour in their Hearts. They are Wels without water; clouds that are carried about with tempeſt; and in a word, wãdring Stars, reſerued onely for the blacke of darkneſſe. They will not ſticke, like *Balaam* (ſuch is the loue they beare the wages of Vnrighteouſneſſe) to doe, or ſay what-euer the *Moabite* ſhall require: wheras he that comes not of this adulterate and ſpurious generation, but is the lawfull and legitimate Childe of an vntainted *Vertue*, cannot poſſibly be wonne by any ſuch inticement, to derogate ſo much, either from himſelfe, or from his *Maker*. He is actually that, which others ſtriue to ſeeme; what they haue onely in the Barke, hee hath

Fumb. 22.

hath likewiſe in the body. He brings forth *fruit* as well as *leaues*; and teacheth his *deed*, his *word*, and his *thought* to tread one meaſure. He is like thoſe *Cherubins* of *Ezekiel*, that had Wings, and vnder thoſe Wings the Hands of a Man: *Manus hominis ſubter pennas eorum.* Hee hath the wings of *Contemplation*, the hands of *Action*; the wings of *Faith*, the hands of *Charity*; wings whereon he raiſeth his *Vnderſtanding*, and hands wherewith he doth excite his *Will*: wings with hands, and hands not without wings: *Action* alwaies with *Contemplation*, *Contemplation* neuer without *Action*. *Practice* is the onely end of his *Theory*: Hee cares not to know any

Cap. 10. 21

thing, which addes not ſomething to the bettering of his *Affections*. This is the period of his painfull endeuours, and the *Non vltra* of all his diligent and ſtudious enquiries. And indeed *Fruſtra ſapit, qui ſibi non ſapit:* that *wiſedome* is but *vanity*, that imparts no benefit to him that owns her: yea, whatſoeuer dyes without this Compaſſe, is but a *Symptome* of intemperancy, and argues weakneſſe in him that ſhall purſue it. And therefore, as *Æſchylus* affirmes; Ὁ ῥήσιμ εἰδὼς, οὐχ ὁ πολλ εἰδὼς, σόφος. He alone is to bee counted Wiſe, whoſe *knowledge* is more for *profit* than for *ſhow*. It is better yet for any man to know ſomething which is needleſſe, than to know nothing at all.

He

He that is absolutely *ignorant*, is as *Adam* was, before the *Lord* had breathed into him the breath of *Life*, a lumpe of earth, a *statue* without a *soule*. Yet as there is a *fooliſh knowledge*, ſo there is a *wiſe ignorance*, in not prying into *Gods Arke*, not enquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue *Gods* ſecrets to himſelfe; I may be *Pius pulſator*, but not *Temerarius ſcrutator*; I may knock at *Gods* Priuy-Councell doré, but if I goe farther, I may be more bold than welcome.

Of Policy, and Religion.

IT is as hard and seuere a thing to be truely *Politicke*, as to bee truely *Morall*. There are many that obtaine good *Fortunes* by diligence in a plaine way; little intermedling and keeping themselues from grosse errours. They take *Cities* with a *Net*, and cannot erre in their pursute, would they neuer so faine. They are men (as *Pompey* was wont to say) *Maiore fortuna quam sapientia*, More *fortunate* than *wise*; whether they sleepe or wake, their purposes doe thriue.

There

There are others, that are not Heyres to ſo great a happineſſe, who led with a corrupt perſwaſion, that the way to riſe by honeſt principles is ſomewhat doubtfull, wearisome, and tedious, doe ſtore themſelues with euill and corrupt poſitions, whereof, as in all things, there are more in number than of the good, and by diſpenſing with the Lawes of *Charity* and *Integrity*, they make the paſſage to their aymes more haſty and compendious. But it is in life, as it is in wayes; the ſhorteſt is commonly the fouleſt, and ſurely the faireſt is not much about. His late Maieſty of bleſſed memory, conſidered this well; He would euer ſay that *Honeſty is the beſt Policy*. For his

Sir *Francis Bacon.*

K. Iames.

his entrance vnto the *Crowne* of *England* it may be auowed truely that he hath receiued it from the hand of *God*, and hath ſtayed the time of putting it on, howſoeuer he were prouoked to haſten it, hee entered not by a breach, nor by blood; but by the ordinary gate, which his owne Right ſet open; and into which by a generall loue and obedience he was receiued: and howſoeuer his Maieſties preceding Title to this Kingdome, was preferred by many Princes (witneſſe the Treaty at *Cambray* in the yeare 1559.) yet he pleaſed not to diſpute it, during the life of that *renowned Lady* his predeceſſor; no notwithſtanding the iniury of not being declared heire in all the

the time of her long Reigne. Such therfore as are not cleane transported and carried away with the tempestuous whirlewinds of irregular affections, but being in their owne power, do beare and sustaine themselues, must continually set before their eies, not onely that generall description of the world; *That all things are vanity and vexation of spirit*; but many other more particular *Maps* and *Cards* for the directing of our course; chiefly, That *being*, without *well being*, is a curse. *Non est viuere, sed valere vita*, saith the Poet. Had the *Duke* of *Gloceſter*, that great Mr. of mischiefe, well considered this, he had not made his way to the *Crowne* through such an *Ocean*

Richard 3.

an of *Blood-Royall.* It is ſaid of *Saul, duobus annis regnauit*, that he *raigned two yeeres* ouer *Iſrael*, when notwithſtanding, according to the computation of men, he raigned *twenty*: but the *Scripture* reckons onely vpon the dayes of *Grace*; not counting thoſe at all, which either went before or followed after. *Non tam multum ſed tam bene*, A Muſitian is commended not for playing *ſo long*, but for playing *ſo well.* As ſinne it ſelfe is nothing, ſo is a ſinner leſſe than nothing. *Ad nihilum redactus ſum, & neſciui*, ſaid *Dauid*: I was brought to nothing, and I knew it not: and hither did the words of our *Sauiour Chriſt* tend, when ſpeaking of the treacherous diſloy-

disloyalty of *Iudas* that *Apostata*, he said, *It had been better for him that he had neuer been borne*. For as it is a higher degree of good to be a master, rather than a seruant; so is it a lesser degree of ill, not to be at all, than to be a sinner.

Secondly, he must obserue, and know that there is no greater ioy, and solace, than a life not obnoxious to any base or scandalous reproach.

Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.

And so of the contrary; for how can it profit a man to winne the whole world, and to lose his own soule? Thirdly, he must note how *God* in his eternall prouidence, and diuine iudgement subuerts the wisdome

wisdome oftentimes of euill plots and irreligious imaginations, and turnes them vpon the very heads of the Actors themselues, according to that passage: *The wicked haue digged a pit for others, and haue fallen therein themselues.* Little did *Hastings* thinke, when by his owne aduice, the Earle *Riuers*, and *Gray*, and others, were, without tryall of Law, or offence giuen, executed at *Pomfret* in the *North*, that the selfe same day, and (as I take it) the selfe same houre, his owne head should haue bin in the same Lawlesse manner striken off in the *Tower* of *London*. This was *Richard* the Third his *Policy*; and by this we see, that the Doctrine which *Machiauel* taught vn-

Sir *Walter Rawleigh.*

to

to *Cæsar Borgia*, to employ men in mischieuous actions, and afterwards to destroy them in the selfesame manner, whē they haue performed the mischiefe; was not of his own inuention. All ages haue giuen vs examples of this goodly *Policy*, the latter haue beene apt schollers in this lesson to the more ancient; as the Reigne of *Henry* the Eight heere in *England*, can beare witnesse: and therein especially the Lord *Cromwell*, who perished by the same vniust Law, that himselfe had deuis'd for the taking away of another mans life. I wil not hazard my conscience therefore to secure my state, nor doe as the *Iewes* did, who had no greater motiue to crucifie the heyre apparant of *Heauen*,

Sir *Walter Rawleigh.*

Ioh.11.48.

Heauen, than this; ἐλεύσονται οἱ Ρωμαῖοι, &c. The *Romanes* will come, and take both our place and our Nation from vs. I desire not to clime but with *Iacobs* ladder, nor to mount aloft but in the Chariot of *Elias:* I will not soare with the pinions of a *Dragon*, but with the wings of a *Doue*, that when my flight is done, I may obtaine a Habitation among the Blessed and Glorious *Cherubins:* I will not build vpon any other Foundation, than that *Primum quærite*, which is the corner stone both of *Diuinity* and *Philosophy*. For the one saith, *Primum quærite, regnũ Dei, &c. First seeke the Kingdome of God, and all these things shall be ministred vnto you.* And the other saith;

Primum

Primum quærite bona Animi: First ſeeke the good things of the minde; Cætera aut aderunt, aut non oberunt; And whatſoeuer is remaining, the hauing it, ſhal either helpthee, or the wanting it ſhall neuer hurt thee.

Men often ſeeke *bona* good things, *non bene* not in a good manner; many faile in their *Quando*, as *Ioſeph* ſought *Chriſt* after a dayes iourney, who is too precious to be miſſed one houre; others in the right *vbi*, as *Mary* ſought her Sonne in *cognatione carnis*, whowas *in domo patris* in the *Temple*. The *Papiſts* ſeeke him in *pictures*, but he hath promiſed to be found in the *Scriptures*, ſome ſeeke *honour* in *pride*, but true *nobility* is grounded

grounded on *humility*; diuers seeke *reputation* in bloody *reuenge*, alas, that's to be had in patience. *It is the glory of a man to passe by an infirmity.*

To say I will imploy my Fortune well, though I obtain it ill, doth sauour nothing of a regenerate minde. These compensations and satisfactions are good to be vsed, neuer to be purposed. To take from *Peter*, to giue to *Paul*, is meere oppression, to robone *Altar*, to enrich another, no discretion. If my desires be not Canonicall, and such as carry in their front the lineaments of *Piety*, I wil suppresse them: if I cannot crosse them in the wombe, I will crush them in the cradle; if I cannot preuent them in their beginning, I will striue to

to hinder them in their proceedings.

When *Reason*, like a faithfull Counseller, shall giue mee notice of the baseneſſe of their birth and quality, I will auoid them; and as before, *Appetite* was *Wils Soliciter*, ſo *Will* ſhall now be *Appetites Controler*. What I coueted by the one, I will reiect by the other. If the ground-worke be ſure, the building cannot fayle. I will therefore lay my foundation on the Rocke, and not vpon the Sands: and while I hold my hand on the Helme to direct the Sterne, I will heaue vp mine eies to Heauen, and obſerue the Starres.

Good ends are not to bee compaſt by euill meanes. If out of poyſon we may extract

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a quinteſſence, the words of *Iudas* may ſerue vs for a patterne whereby to frame our actions. It is not enough for vs to ſeeke *Chriſt*, but wee muſt ſeeke him, till wee finde him, and hauing found him, we muſt lay hold on him, and leade him warily leſt he ſlip from vs. Thoſe which doe otherwiſe they hold him, but they leade him not warily, they offer *ſacrifice*, but without *Salt*, they haue *Zeale*, but they want *knowledge*.

(··)

Of

Of ciuil Carriage, and Conuerſation.

Man is like vnto a *Bee*, hee cannot poſſibly liue alone: His birth bewraies it, his bringing vp confirmes it. For whereas other creatures do no ſooner come into the World, but they are able of their own proper ſtrength to raiſe themſelues vpon their feet, he alone hath need of outward ayd and aſſiſtance. And in this regard hath *Nature* furniſhed him with *ſpeech*, to the end hee might *conferre* and *negotiate* with thoſe of his owne kinde, and

and not be any way defectiue in the performance of such Offices as are necessarily required for the preseruation of *humane society*. Hee that auoideth *conuersation* therefore, doth nothing else in effect, but contradict the power of his *creation*: *Non est bonum hominem esse solum*, said the Lord: *It is not good that man should be alone*: and thereupon hee supplide him with a helper. Hence then with all those *Athenian Timons*, those *Diogenicall Cynickes*, that make their priuate Mansions, the publike Monuments of their liuing carkasses, and so retire themselues from all occasions of *entertourse*, that the very doores of their Habitation doe seeme to challenge by way

way of anticipation, the inſcription from their Tombes.

He merits not the name of *Man*, that had rather hide his light vnder a *Buſhell*, than ſet it in a *Candleſticke*; bury his *Talent*, rather than imploy *it*; or like the *Foxe*, had rather his *Tayle* ſhould dragge vpon the *Ground*, than the *Ape* ſhould haue a peece of *it*, to helpe his wants withall. Our *being* in this World is nothing but a meere *Dependency*: we ſtand in need of one anothers *Perfections*: What is wanting at *Home*, muſt bee ſupplide from *Abroad*. But by reaſon of the great variety and diſſimilitude of natures, and diſpoſitions, the diſproportion, and inequality of eſtates and cõditions, which are amongſt

vs, we muſt ſo principle our ſelues, as that our carriage may be pleaſing and acceptable to all men, to the intent, that *Loue*, *Peace*, and *Charity* may be preſerued. Our *Maſter* hath taught vs that the *eye* of a *Serpent*, is an ornament in the *head* of a *Doue*. And therefore we may lawfully learne ſo to frame our own affections, that they may the better faſten vpon others. There is no man but will willingly delight in him that is affected with thoſe paſſions, whereunto himſelfe is ſubiect and inclined. *Experience* teacheth it, and *Reaſon* proueth it. The *Wolfe*, the *Tiger*, the *Lyon*, and the *Leopard*, are ſeldome at emnity with thoſe of their owne kinde: *Similis*

Simili

Simili gaudet : *Birds* of a *feather* will *flocke* together. *Alexander* askt a *Pirate*, that was brought before him, how he durſt be ſo bold, as infeſt the *Seas*, and interrupt the *Trafficke* and *Commerce* of men in ſuch manner as he did: I doe Sir (anſwered he) with *one Ship*, but what your *Maieſty* doth with *a whole Nauy*: This reply of his ſo pleaſed *Alexander*, that he gaue him preſently both *life* and *liberty*, the ſimilitude of action altered the *King* in his determination. Likeneſſe of manners, is likely in reaſon to draw liking with affection: whoſoeuer therefore would eſtate himſelfe within the boſome of his friend, he muſt beware of euery thing that may

cause either fraction, or diuision; and as neere as *Piety* will permit him, *conforme* himselfe altogether to his *Motions*; *loue* where hee *loueth*; *hate*, where he *hateth*; and still follow the temperature of his humors. *C. Cæsar* maintained his reputatiõ with his Grandfather *Tiberius*, by no meanes, but this: hee shadowed his cruell minde with subtill modesty; and shewed not discontent either for the *condemnation* of his *Mother*, or the banishment of his *Brethren*: *Pari habitu semper cum Tiberio, haud multum distantibus verbis*: he did imitate him in his apparell, in his words, in all things as neere as possibly hee could. But as this doth nourish *charity*, if well vsed, so

Annal. *lib.* 6.

so doth it foster *flatterie*, if abused. He must not be obstinate, and inflexible either in his *actions* or *discourse*. *Fili, ne minitaris prudentiæ tuæ*, saith the mouth of *Wisdome*. Pro. 3. 5. Hee must not likewise bee too *curious*, and *inquisitiue*; too *vaporous*, or *imaginatiue*; nor with *Cato*, be one of the *Antipodes* to tread *opposite* to the present world: He that *reprooueth* euery thing, shall finde himselfe hated, nothing amended. *Ulteriora mirari, præsentia sequi sapientes decet*, (saith *Tacitus*) wise men must *fit*, and *accommodate* themselues to the state wherin they liue, and howsoeuer they admire what is past, subscribe to what is present. Hist. lib. 3.

Ouid. Pla. Hip.

Saturnus perijt, perierunt et sua iura:
Sub Ioue nunc mundus, iussa sequare Iouis.
Saturne is dead,
his lawes are all decai'd:
Ioue rules the world,
now *Ioue* must be obey'd.

For *frustra niti et odium quaerere, dementia est:* it is madnesse in a man to kicke against a *thorne*, to striue against a *streame*. If I see the day grow cloudy, and ouer-cast, I will betimes with-draw my selfe to shelter, and there remaine till the storme be past; nor wil I greatly complaine of the violence of the tempest, because I know it may bee followed with a worse. I often thinke vpon that *rusticke*, who hauing blamed *Antigonus* whilest

leſt he liued, grew after ſome tryall had of his *ſucceſſor*, to *recant* his *errour*, and *recount* his *crime*: and digging one day in the Field, *Antigonum refodio*, I ſeeke (ſaid he) *Antigonus* againe.

The nature as of men that haue ſicke bodies, ſo likewiſe of the people in the craſednes of their minds, poſſeſſed with diſlike and diſcontentment at things preſent, is to imagine that any thing, the vertue whereof they nere commended, would helpe them: but that moſt, which they leaſt haue tryed. I wil not ſuffer my *reaſon* to be ſo *captiuated* by my *ſenſuall appetite*. If I *frequent* with *greatneſſe*, I will take *her* as *ſhe* is; and when I cannot *reforme her*, I will by

no meanes be induced to *prouoke her:* I will not *braue her proceedings* with prefumptuous frowns; nor *humour* them where I ought not with ſeruile fawnes; but with *M. Lepidus, Inter abruptam contumaciam, & deforme obſequium pergam iter ambitione & periculis vacuum;* I will *chuſe a path* that is voyd of *danger* and *ambition,* and as farre diſcoaſted from *barbarous contumacie,* as deformed *obſequy.* Where ciuil gouernement, and lawfull diſcipline doe labour of contemperancy, *adulatio perinde anceps, nulla, ac ſi nimia;* it is as dangerous not to *flatter* at all, as to *flatter* too much. The *courtier* that goes about to *raiſe* himſelfe a *fortune,* muſt neuer enter into com-

Tac. Anna. Lib. 4.

compariſon with his Prince; he muſt not *queſtion* his aduice, nor yet *conteſt* with his opinion. Tis a milde and modeſt *carriage*, which is pleaſing and acceptable to the *God* of heauen, and to thoſe whom he hath placed as *Gods* vpon the earth. *Kings* are like lightning, they neuer *hurt* but where they finde *reſiſtance*.

He muſt not *ſtriue* or *contend* to go beyond him in *apprehenſion*, *in iudgement* or *conceit*, but moderate his vnderſtanding, and ſomewhat *abaſe* the value and eſtimation of his worth; hee ſhall ſayle with much more ſafety, and by a ſurer compaſſe, than thoſe that ſhall doe otherwiſe.

When *Charles* the fift had the repulſe at *Algier* in *Africa* Sir *Walter Rawleigh.*

Ferdinãdo Corteſe, one of the braueſt men that euer *Spaine* brought forth, offered to the Emperor to vndergo the ſiege at his own charge; but he neuer liued good day after it; for they that enuied his victories and Conqueſt of *Mexico* in the *Weſt Indies*, were bold to ſtile his *Loue* and *Liberality*, *pride* and *preſumption*, and perſwaded the *Emperour*, that *Corteſe* ſought to value himſelfe aboue him; and to haue it ſaid, That what the *Emperour* could not, *Corteſe* had effected, and was therefore conſequently more worthy of the *Empire* than he that had it.

Portugal. Hiſt.

Emanuel, K. of *Portugal*, hauing receiued a Letter frõ the *Pope*, imparted the Contents thereof to D. *Lewes* of *Siluera*,

ra, his principall *Secretary* of *Eſtate*, and willed him to fraine an Anſwer to it, himſelf would write another; and hauing afterwards peruſed both, make choice of which ſhould like him beſt: he, proud that his penne ſhould run the ſame carriere with the *Princes*, imployes in the compoſing of it all the Art and skill he had. The King hauing compared them, tore his owne; wherupon (though indeed too late) he did perceiue his *error*, and immediately with-drew himſelfe from *Court*, complaining to his *Wife*, that through indiſcretion & want of iudgement, hee had vtterly ouerthrowne himſelfe and his eſtate; which was very true; for neuer after could the *King* endure

endure his presence. *Cardinal Wolsey's Ego & Rex meus*, was somewhat too sawcy.

But *Ruy Gomez* took a better course; for when *Charles* the 5. with whom he plaid for a great summe of money, vpon the encounter of a fauourable *Card*, swore by the life of his *Empresse*, (which was his ordinary oath,) that hee would win the game; though he were sure to make him lose it, rather than he would seeme to depriue his Soueraigne of the pleasure of his expectatiō, gaue vp his hand, whereat the *Emperour* perceiuing such of his Nobles as were by to smile, said nothing for the present; but afterwards demanding of them the reason of it, and vnderstanding it, grew to so

ſo great a liking of him for his *diſcretion* in that one point, that he made him *guardian* and *protector* of his *ſonne*.

A *Prince* can ſeldome times endure to ſee his worth *check-mated* by an *homager*. *Saul* was mightily incenſed againſt *Dauid*, becauſe the *Women* in their ſong aſcribed ten thouſand vnto him, and but one thouſand to himſelfe; *Et quid amplius præter regnum*; And what (ſaid hee) can bee now lookt for but the *Kingdome*? They doe eaſily conceit that *great deſerts* are alwaies attended on by *great deſires*. Bee therefore like the *Moone*, aſcribe the ſplendour of all thy glory onely to that *Sunne*. It is ſaid of *Agricola*, that *nunquam in ſuam famam* 1 Sam. 18. 8.

geſtis

gestis exultauit, ad authorem & ductem, vt minister, fortunã referrebat; ita virtute in obsequendo, verecundia in prædicando extra inuidiam, nec extra gloriam erat. He neuer *gloried* in any thing he did to his owne *praise*; but as an *Agent*, referred the good successe of his fortune to him that did imploy him; and so by his vertue in *obeying*, his bashfulnesse in *boasting*, he freed himselfe from *enuy*, and lost no part of his deserued *glory*.

Seruice is no longer *respected*, than it may wel be *recõpensed*; and therefore it is not good for any man to reckon vpon more than his master will willingly acknowledge.

Antonius primus ouerthrew *himselfe*, and his whole *house*, by

by nothing elſe, than his ouer-much *glorying* in his *valiant deedes*. And *Cæſar* could not ſtand vnder the bigge-ſwolne words of *Siluius*, who brag'd that he alone had held his *armie* in obedience; and that it would haue beene but ill with *Tiberius*, if *he* and *his legions* had *gone* minded to haue *left* him; *Deſtruit Cæſar fortunã ſuam, imparemq; tanto merito rebatur*, (ſaith *Tacitus*;) *Cæſar* imagined his fortune to be ouerthrowne, and no way equall to ſo great a merit. Tacitus.

A proud and inſolent carriage towards men of *ſpirit*, can hardly compaſſe any thing, vnleſſe in ſome ſort or other he that vſeth it, be able to ouer-awe them.

Phyſicians may *converſe* with

with ſick men, and cure them; but if their diſeaſes be contagious, they will not eaſily aduenture on them, leſt in curing others, they ſhould kill themſelues. Vices are of the ſame nature, and *vicious perſons* are alike as dangerous.

It is good therefore to deale with them afarre off and not in ſuch places where their fits are ſtrongeſt; as with the *glutton* at a *banquet*, the *drunkard* at a *Tauerne*, or the *luſtfull Satyre* in a *houſe* of *brothelrie*.

Hee that walketh in the *Sun* ſhall be *tan'd*, and he that toucheth *pitch* ſhall be *defiled*: Or at leaſt hee ſhall bee thought ſo, for the wiſe man ſaith, *All fleſh will reſort to their like*, and euery man will keepe

keepe company with ſuch as he is himſelfe. A man can hardly conuerſe with ſuch as are infected, and yet reſt free from all contagion. *Ioſeph* was but a while in *Egypt*, yet hee had learned to ſweare by the life of *Pharoah*, *Exod.* 34. 5. *Auguſtus*, being preſent at a publike prize with his two Daughters *Liuia*, and *Iulia*, obſerued diligently what company came to court them, and perceiued that graue *Senatours* talked with *Liuia*, but riotous and wanton *youthes* with *Iulia*, whereby he came to diſcerne their ſeuerall humors, and inclinations; for he was not ignorant that *cuſtomes*, and *company* are *Conſen germanes*; and that *manners*, & meetings for the moſt part

Sueton.

part *sympathize* together. It is a prouerbe in *Italie* not so trite, as true:

Dimmi, con cui tu vai,
E sapro quel, che fai.
Tell me with whom
thou wonted art to goe,
And what thou doest,
I presently will know.

He that *talketh much* before his *Betters*, cannot but bee taxed of *pride* and *arrogancie*, *weakenesse* and *indiscretion*: and therfore it is best to speake briefly and to the point, or not at all: either a *Phocion*, or a *Pythagorian*. In much talke there is much vanity; and an open mouth is a *Purgatorie* to the master.

Loquacity is the *fistula* of the mind, euer running and almost incurable. *A prating Bar-*

Barber asking *King Archelaus* how he would be trimmed, the King replyed, *Silently.* The Nightingale may meet with a *Laconian*, that will not let to tell her, *Voxes, præterea nihil:* That ſhee is nothing elſe but voyce. Let him labor therefore like thoſe of *Crete*, to ſhew more *Wit* in his diſcourſe than *words*, and not powre out of his mouth a *floud* of the one, whē hee can hardly wring out of his braines a little *drop* of the other. *Feltham Reſol.*

To *conuerſe* much with *inferiours*, as it breedeth contempt, ſo it is an argument of a baſe minde; as though the height of his conceits were but proportioned to the low-built roofe of their capacity, wert

wert thou a *King* it would *rob* thee of thy Royall *Maiesty:* who would reuerence thy sway when like *Nero* thou shalt tauern out thy time with *Wantons*, tryumph with *Minstrels* in thy *Chariots* and present thy selfe vpon a common *Stage*, with the buskind *Tragedian* and the *Pantomime?* but if those that be beneath vs in estate, doe equall vs in quality, it may be done without preiudice or disparagment. For as *Valerius* said of *Metellus*, that when being *Consull*, in requitall of the loue and kindnesse which *Quin. Calidius* then *Tribune* of the people had showne in the repealing of his banisht Father, he became an humble suitor for him to the people for the

Tacitus.

the *Pretorſhip*, and ſtilde him alwaies the *Lord*, and *patron* of his houſe and family, hee derogated nothing from the dignity either of his place or perſon; *Quia non humili, ſed grato animo longe inferioris hominis maximo merito eximiam ſummittebat dignitatem:* It is not out of baſeneſſe, but nobleneſſe of ſpirit, that he ſubmits his glory to the worth and worthineſſe of an inferiour.

To enter abruptly into *company*, though of equals, without ſome *complement* is meere *ruſticitie*; to *depart* without ſome *courteous ceremony* is *vnciuill*, and ſauors of contempt.

To laugh ouer-profuſely at any thing begets *diſlike*; and

too

too much ieſting, as it is a ſigne of lightneſſe, ſo is it alwayes followed with diſſention.

He that would *pleaſe* in doing it, muſt be very carefull and reſpectiue.

He muſt not be too *comicall*, nor too *ſatyricall*: the one is *curriſh*, the other *clowniſh*, and fitter for a *Swell-feaſt*, than a man of grauity.

To *bite* at him that is in *miſery*, is *inhumanity*; and he that *ſnarles* at ſuch as are in *fauour*, and *authority*, hee doth *barke* againſt the *moone*, hurts himſelfe, and will repent him of his raſhneſſe. *Facetiarum, ſi acerbæ fuerint, apud præpotentes in longum memoria eſt*; ſaith *Tacitus*.

Tacit. An. lib. 5.

A *bitter ſauour* continues ſome-

ſomething long in a *dainty palate*; and a *biting Jeſt* is ſeldome forgotten by the *mighty*.

He that would pleaſe in his diſcourſe, let him not *vrge* a man to *ſpeake* of any thing, in which he thinkes he ne'r was *conuerſant*, but *reduce* him ſtil to his own *Element*. It is the way to profit himſelfe, and pleaſure him. *Nemo vult latere quod didicit*; There is no man but delights to be *queſtioned* in his owne profeſſion; he thinkes he hath obtained the fruits of his *labour*, when he findes a meanes to publiſh his *Learning*: but then eſpecially, when being moued by others, he may ſeeme to doe it without *oſtentation*.

I will therefore neuer *talke* with

with a *Diuine*, but of his *precepts*; with a *Physician*, but of his *practice*; I will *inuite* a *Souldier* to *relate* of *Wars*; a *Sailor* to *recount* his *stormes*. I will *enquire* of a *Faulconer* about his *Hauks*; of a *Huntsman* about his *Hounds*; and as neere as I can, giue no man occasion to blush at his owne ignorance.

Of

Of Almes and charitable deeds.

THere is no way to that eternall happineſſe, that celeſtiall *Ieruſalem*, the habitation of immortall *Cherubins*, but either by *contemplation*, *action*, or *repentance*.

Hee that would willingly therefore attaine vnto it, hee muſt of neceſſity labour to be one of thoſe *three* whom *Chriſt* was ſaid to loue in the Goſpell.

He muſt either ſit with *Mary* continually at the feet of his *Sauiour*, and feed his vnderſtanding with the ſeeing of

his *Workes*, the hearing of his *Words*; or with *Martha*, he must imploy himselfe wholly in cherishing the *poore*, in cōforting the *stranger*: Or if he haue beene negligent in these, he must with *Lazarus* arise out of the *Graue* of *sinne*, wherein the powers and faculties of his soule haue laine putrifying for a time; and with a penitent and sorrowfull intention, repaire the ruines of his transgression.

To imitate the first, is to anticipate the ioyes of blessednesse; and whilst wee liue on *Earth*, to command the *Heauens*: To follow the other, is the onely way to purchase the *Fee-simple* of whatsoeuer the *Lord* hath lent vs, and to make our selues absolute *Patrons*

trons of what before we were but temporary *Guardians*.

To giue, sounds nothing else but *Gaine*. S. *Paul* confirmes it, when speaking of the distribution of those of *Macedonia* and *Achaia*, towards the poore *Saints* which were at *Ierusalem*, he stiles it by the name of *Fruit*. And in the 4. Chapter to the *Philippians*, vers. 17. *I desire not a gift*, (saith he) *but I desire the fruit that may inlarge your account*. Rom. 15. 8

Those that are *courteous* and *tender-hearted* towards others, ἑαυτοῖς χαρίζονται, *They gratifie themselues*, (saith the mouth of *Truth*.) Hence is it that in *Italy*, their ordinarie forme of begging is, *fate ben per voy*; doe good for your owne sakes. Eph. 4. 32.

Mat. 14. 1.

The Lord that fed 5000, could alwaies haue fed himselfe and his Disciples, but he would bee *relieued* by the hands of Women; that their *charity* towards him might be an occasion of benefit to themselues. And so it is with vs; we pleasure not the poore so much by our *giuing*, as we doe profit our selues by their *receiuing*.

Ioh. 4. 7.

It is as hard for a *rich* man to enter into the *Kingdome* of *heauen*, as for a *Camel* to passe thorow the eye of a *Needle*. Let him follow therefore the counsell of our blessed *Sauiour*, and purchase friends vnto himselfe with the *Mammon* of iniquity; that when he wants, they may receiue him, not into a house of clay,

Luk. 19. 9.

but

but into an euerlasting habitation.

If *God* haue blest him with abundance; let him not cast how to *enlarge* his *barnes*, but repaire immediately to the *bellies* of such as are needy and oppresst with want, and make them the *store-houses* of his increase. Whatsoeuer is giuen in this kinde, it is not *lost*, but *lent*. The *Lord* himselfe stands bound both for the *Vse* and *Principall*, and which is more than all; *Vnum accipit, & centum dat*; hee receiueth *one*, but he repayes a *hundred*.

Let vs not then be backward in our *almes*, but continually open-handed, and ready to giue reliefe where we see occasion. *Mane semina semen tuũ, & vespere non cessat manus*

tua, saith the Wiseman. Let vs account that day as lost, whereon wee haue not done some *charitable Deed*, and know that whatsoeuer our substance be, we may afford a *Mite*.

He that sounds a *Trumpet* when he giues his *Almes*, he hath in that receiued his *Reward*. *Popular applause* was the thing he hoped for, and *that* he hath: *God* is not bound to any better *payment*; himselfe hath broken the *couenants*, and by the vanity of his *doing*, discharged him the *Debt*. Let vs doe it therefore in such maner, as the *left hand* may not know what the *right hand* doth: *Concludamus Eleemosynam in sinu pauperum*; Let vs *conuey* it closely into the

Ec. 29. 12.

the *bosome* of those that *need* it; and alwaies countenance the outward action with some inward pitty and compassion. *I wept* (said *Iob*) *with him that was in trouble, and my soule was heauy for the poore.* Iob 30.25.

He that is truely *mercifull*, hee cannot chuse but *sympathize* with his distressed brother, and *grone* with him vnder the heauy burthen of his oppression. But as *Seneca* saith. *Lachrymandum, non plorandum*; we may weepe, but we may not waile; *Imbecilles esse oculos scias, qui ad alienum lippitudinem, & ipsi suffunduntur.* Yet this peraduenture would sound a great deale better in the mouth of a *Stoicke* than a *Christian*, who indeed hath beene instructed o- Lib. 2. de Clem. cap. 6.

therwiſe, than to thinke that *mercy* could any way be allyed to *miſery*, which is a maine & ſpecial principle in their doctrine. *Be ye merciful*, ſaid our *Sauiour* to his *Diſciples*, euen as your father is merciſull.

Luk. 16. 6.

If we obſerue the *Scriptures* we ſhall quickly finde, that GOD is neuer called the Father of *Power*, or the Father of *Knowledge*; but the Father of *Mercy* and *compaßion* onely; to ſhew that ſuch as are his children, muſt not ſo much affect ſimilitude with him in the firſt, or in the ſecond, as in the laſt. The Lord had three ſons; *Lucifer*, *Adam*, and our Sauiour *Chriſt*; the firſt aſpired to his *Power*; and was therefore throwne downe from *Heauen*; the ſecond to his

Know-

Knowledge, and was therfore deſeruedly driuen out of *Eden*: The third did altogether *imitate* and follow him in his *mercy*; and by ſo doing, obtained an euerlaſting Inheritance. *Aske of me, and I will giue thee the nations for thy portion, and the ends of the earth for thy poſſeſſion*, ſaid the Lord to him, by the mouth, & in the perſon of his ſeruant *Dauid*. Whoſoeuer would obtaine the like, let him labour to doe the like. *Inueniſti patrem*, ſaith S. *Auguſtine*, *imitare patrem*: Let the goodneſſe of thy *workes* argue the greatneſſe of thy *birth*; and as thy Father is mercifull, ſo be thou.

The *Eagle* can know her *chickens* by their eyes; & *God* his *children* by their *hands*: If

they be close-fisted, hee takes them not for his. They must not haue them *opened* onely, but *extended* likewise, and that to the full length, or hee reputes them but as *Bastards* and *degenerate Sonnes*, and will for euer disinherit them.

But if this be too weake a motiue to intice vs, let vs be-
Iob 12. hold the Creatures: *Interroga jumenta*; saith holy *Iob* to *Sophar*, and the rest of those mercilesse and stony-hearted persons that were about him: Aske the *Beasts*, and they shal *teach* thee; the *Fowles* of the Heauen, and they shall *tell* thee; speake to the *Earth*, and it shal *shew* thee; or the *Fishes* of the Sea, and they shall *declare* vnto thee. If an *Elephant* doe fall, the rest make haste to

raise

raiſe it: If a *Storke* grow old, the young ones take care to *feed* it: The *Eagle eates* not her prey alone, but *imparts* it to the *Birds* that follow her: The *Dolphine*, if it meet with men that are drowned in the *Sea*, it brings them to the *ſhore*. As for the *Earth*, behold how *liberall* it is; of all the *Fruits* and *commodities* which it affords, it challengeth *nothing* for *her own* vſe, but miniſters *all things* wholly vnto *thine*. Fruit-bearing *Trees* ſpend not all their *ſap* and *moiſture* vpon *themſelues* or the increaſe of their owne *magnitudes*; but the principall or purer part is concocted into ſome pleaſant *fruits*, which neither *themſelues* nor their yong *ſpringals* euer come to taſte

taſte of, but proffer thē to vs, and being come to maturity, voluntarily let them fall at their *Maſters feet*. Neuer did the *Oliue* anoynt it ſelfe with the owne *Oyle*, nor the *Vine* make it ſelfe drunke with the own *Grapes*: the one ſpends it ſelfe to cōfort thy *Temples*, th'other to exhilerate thy *heauyheart*. The leaſt pile of graſſe which thou treadeſt on, is able to afford inſtruction. Be not thou, whom *Nature* hath indued with *reaſon*, more vnkind to thy brother, than that ſenſeleſſe *Element* is to thee.

Meats, if not well concocted in the ventricle, and afterward diſtributed in equall quantity, according to the need and quality of the members, proues but offenſiue to the

ſtomacke, and the whole body; whereas otherwiſe, they feed the one, and comfort the other; and ſo doe riches to him that hath them; if he retaine them greedily, they hurt him; if he beſtow them graciouſly, they purifie his ſoule, and cleanſe it from what *ſpots* and *blemiſhes* ſoeuer it was polluted and defiled with. *Giue of your ſubſtance to the poore* (ſaith our Sauiour Chriſt to the Phariſies) *and behold all things ſhall be cleane vnto you.* And *Daniels* counſell to *Nebuchadnezzar* was, *Eleemoſinis peccata tua redime*, that he ſhould repaire his ſins by *righteouſneſſe* and his iniquities by *giuing almes.* Luk.11.41 Chap.4.24

If *Charity* can worke ſuch powerfull effects, let vs not turne

turn our faces from the *poore*, nor ſtay till ſuch as are in diſtreſſe doe come vnto vs, but like true wel-diſpoſed *Chriſtians*, that haue a ſenſible feeling of one anothers wants, be alwaies ready, as holy *Abraham* and *Lot* were, to runne vnto them.

Gen. 18. 2. & 19. 1.

For this is that fame φιλοξενίαν διώκειν; that purſuing of *Hoſpitality*, whereunto Saint *Paul* ſo feruently exhorts vs.

Ro. 12. 13.

Let vs not defer it till our laſt end. Doe *good* vnto thy *friend* before thou die; and according to thy *meanes*, ſtretch out thy hand and *giue* him.

The *couetous man* is like a *Chriſtmas Box*, whatſoeuer is put into it, nothing can be taken out of it till it be *broken*: He ſoaketh vp the waters like

a

Spunge, and till *Death* doth come and ſqueeze him with his *Iron graſpe*, hee will not yeeld one drop of that which he hath receiued.

What thankes is there for a man to put off his *clothes* whē he goeth to *bed?* to giue thy *goods* to charitable vſes when thou canſt no longer hold them, is not praiſe-worthy. The *Almes* of a man is like a *Candle* that giueth *light*; it ſuffereth not the *ſoule* of him that vſeth it to come into *darkneſſe*, but keeps his fauour as the apple of the eye.

Hee that beſtowes not his *goods* till *then*, hee hath *eyes*, when he departs from hence, but they are *behind* him; hee hath a *Candle*, but at his *backe*: His owne ſhaddow is greater

greater than that narrow path, and so obscures it, hee cannot possibly discerne it.

Besides, we must so order it, that the *good* may sooner be *relieued* than the *bad*, a *Christian* before a *Turke*, a *Saint* before a *Sinner*. Who would not *condemne* the *Sower*, that should cast his *seed* either vpon *stones*, where it would *wither*; or among the *Thornes*, where it would be *choaked*; and *little*, or *none* vpon the *Good* ground, which would bring forth *fruit* in great *abundance* and for euery *graine* returne an *hundreth*.

Last of all, we must obserue their *necessities*, and not *deferre* the *salue* to *putrifie* the *soare*; nor *keepe back* the *portion* to *indanger* the *Patient*.

A *penny* giuen *now* may *doe* more good than a *pound* hereafter.

There are ſome that order their diſtributions by a *Kalender*, and *thinke* it a *notorious ſin* to giue the poore a *penny*, but vpon an *Eaſter-Eue*; vpon a *Communion-Day*; or againſt ſome *extraordinary time*: Some againe that doe *Feed* them, but alas! it is as the Prouerbe ſaith, with a *bit* and a *knocke*: Otherſome bee that put it to their lips, but make them leape for it, before they haue it. Some againe inſtead of *almes* giue them *good words*, as if men could eate *precepts*, and drink *good counſell*. Rich men doe good turnes to themſelues as they play at *Teniſe*, toſſing the *Ball* to him

him that will toſſe *it* to them againe; ſeldome to the *poore*, for they are not able to bandy it backe againe: *Pride cuts*, and *Ryot ſhuffles*; but betwixt them both, they *deale* the *poore* a bad *Game*. All theſe are barbarous and inhumane courſes, ſuch as become not the birth and breeding of a *Chriſtian*.

I will not therefore *delay* my *Almes*, as moued thereto by any ſide-reſpects; nor will I *neglect* to put my *Oyle* into the *Lampe*, till ſuch time as I haue occaſion to vſe the *light*.

Luk. 12. 17 I will not, like the rich man in the Goſpell, cry out, *Quid faciam*, what ſhall I doe, by reaſon of my *ſtore*; when hee that is ſtored with nothing but with want of ſtore, cryes out,

out, *Quid faciam*, in another kinde. If my *hand* bee *withered*, I will intreat my blessed *Saviour* to *restore* it, that whē I come into the *Temple*, I may be able to plucke my *gift* out of my bosome, and lay it on the *Altar*. Mat. 12.9.

If my neighbours *sheepe* do fall into a *Pit* vpon the *Sabbath*, I will make no scruple to run to take it, and lift it out. Whatsoeuer is *good* and *necessary*, may be done at any time, and that without derogation from the *hōlinesse* of the *day* in which it is done. Mat. 12. 11

riuos deducere nulla
Religio vetuit,
Balantumve greges
fluvio mersare salubri. *Virg. Geo. lib. 1.*

Saith

Saith the *Poet*. The *Pontificiall* Law forbad the people to *Wash* their Flockes vpon a *Festiuall*; yet was it done without any offence to *cure* them of the *Scab*. It was not lawfull for them to labour in a *New* Riuer; yet might they cleanse and deduce the *Old*. And by the holy Law of *God*, was euery man strictly prohibited, not to worke at all vpon the *seuenth Day*, but to *keepe* it *holy* to the *Holy one*; and yet *Priests* did both *cut* their *wood*, and *kindle* their *fire* on the *Sabbath*:

Festis quædam exercere diebus
Fas, & iura sinunt.

To omit the performance therfore of those things, which besides their owne goodnesse, are by circumstance made necessary,

ceſſary, for feare of breaking the *Commandement*, hath more of *ſuperſtition* in it, than *Religion*. The *Lord* hath taught vs both by *precept*, and *example*, that *Mercy* is alwaies to be preferred before *ſacrifice*; and a *helping hand* before *burnt offering*.

(**)

Of

Of Respect and Reuerence.

IT is not with *Vertue*, as with worldly *Princes*; her *pride* consists not in her *plumes*, nor the *glory* of her *state* in the *greatnesse* of her *traine*. She needs no outward *Pompe* to procure *respect*. Her very *countenance* is so full of *Maiesty*, that it commandeth *admiration* in the *hearts* of all men. *Kings* haue adored her in her *infancy*, and laid the *Ensignes* of their *Soueraignty* at her feet, euen when shee lay but in a *Manger*. She hath

rid

rid as glorioufly, and with as great applauſe in triumph on an *Aſſe*, as euer did any conquering *Cæſar* in a *Chariot*. *Tyrants* haue *veyled* when ſhe was by, and beene content to ſubmit their *Royalty* within the compaſſe of her *Preſence*. One word from her imperious mouth, hath ſtaid the *Sunne*, euen in the ſwifteſt of his *courſe*, and made the *Seas* to be ſilent in their greateſt *rage*. The *Lion* hath ſtood to gaze her in the face; and the *Leopard* hath forgot his prey with looking on her. Her *Beauty* hath amazed *Damnation*, the very *glances* of it, haue ſtrucke ſuch terrour in the hearts of thoſe that haue conſpired her ouerthrow, that they haue ſeemed vnmindfull of

of their *wicked resolution*, and in an instant altered their *intention*. *Honour* attends both her, and hers; and dutifull *obseruance* stirres not a iot from their *elbow*.

Tit. Liuius. The *Romans* at their *Floral* sports, were all ashamed, as long as *Portius Cato* sate amongst them, to haue their mimike Wenches strip themselues according to their ancient Custome; seeming to attribute more Maiesty particularly vnto him, than they would Challenge vniuersally to themselues. Yet were his *meanes* but *meane*, and his *Retinue small*, all things in his House for *vse*, nothing for *ostentation*; his *authority* amongst thē not so *great* as to exact that *grace*, he led a life most

moſt priuate, and retired; and double locked his doors vpon *ambition*; no *ſtatues* of his *anceſtors*, no *monuments* of his *deſcent*; himſelf the only *Image* of his Fathers *Family*; his *carriage* not ſo pleaſing, as to purchaſe *Reuerence*; he was no friend to *Affectation*, nor did he care for being *Popular*; his *Forehead* was not a throne for *Flattery*, nor could his *hands* applaude that which his *heart* diſliked. Laſtly, no outward circumſtance to force reſpect vpon a *Multitude*, 'twas nothing but his vertue that amazed them; which was indeed ſo abſolute in him, ſo well acknowledged by them, that whoſoeuer would haue expreſt an honeſt and worthy *Citizen*, hee did define

him by the name of *Cato*.

Tit. Linius. *Scipio* that Worthy Conquerour of *Affrica*, when certaine *Pirates* were come from far to *visite* him at a *Village* where he lay, stood first vpon his *guard*, and laboured to *repell* them; but when they had assured him that their comming was not to *diminish* his *Wealth*, but to *admire* his *worth*, and had intreated him they might presume to approach into his presence, and haue a view of his person, he let them in; and immediately they went, and *worshipped* the *postes* and *pillars* of his *gates*, as if his *house* had beene the *harbor* of some sacred *Deity*: And hauing laid their *gifts* and *presents* at his Threshold, ran hastely to his *hands*, and kissed

kissed them; which done, ouer-ioyed, as it were with so great a happinesse, they returned home.

Where is the *King*, the *Prince*, or the *Dictator*, with all their *swelling Titles* and *additions*, that can boast the like? *Delapsa cœlo sidera hominibus si se offerant, veneration is amplius non recipient*, saith *Valerius*. Should an *Angell* descend from *Heauen*, what could he hope for more? *Valerius.*

Simplicity is honoured by *Deceit*; the *Doue* is worshipt by the *Dragon*; *Vertue* hath many *Fauourers*, though but few *Followers*.

Some are content to *Wooe* her, that, by reason of the strictnesse of her life, are loth to *Wed* her. The *prondest* will

not let to *praiſe* her, and the *profaneſt* will not willingly *diſpleaſe* her. *Hell* is no longer *iaw-falne*, when ſhee is by; and *Cerberus* is *tong-tyed* in her preſence.

There are none ſo deſperately bent vpon miſchiefe, but will forbeare their malice in the ſight of ſome. The *Lyon* will not alwaies ſtretch forth his *Clawes*; nor will the *Serpent* continually thruſt out his *Sting*. Tacitus. Tis ſaid of *Tiberius*, that whileſt *Auguſtus* rul'd, he was no way tainted in his reputation; and that while *Druſus* and *Germanicus* were aliue, he was content, the better to maintaine a good opinion of himſelfe in the hearts of the people, to faine thoſe vertues which he wanted. *Idem* (ſaith

(saith *Tacitus*) *inter bona, malaq; mixtus, incolumi matre:* he was both *gall* and *honey*, a *Rose* vpon a *Thorne*, till his *Mother* was *remoued:* and as long as he did either loue or feare *Seianus*, though he were taxed for his *cruelty*, hee was not noted for his *luxury*. But after he had got himselfe out of the reach of contradiction and controlement, there was no fact in which hee was not faulty, no crime to which hee was not accessary. *Qui scire posses aut ingenium noscere, dum ætas, metus, magister prohibebant?* saith *Simo* to his seruant, speaking of his sonne. *Ter. in And. Act. 1. Sce. 1.*

The disposition of a man is hardly known, til he be out of *check*. He neuer shews himself in his owne likenesse, till he be

freed from *forced reſpect*; and then his *will* inclines moſt often to the *worſe*.

Let the *Gardiner* lay aſide his *knife*, and his *plants* will riot in their *growth*.

Hence was it that *Scipio Naſica* would not conſent to the ouerthrow of *Carthage*; *Ne ablato metu æmulæ vrbis, luxuriari Romanorum felicitas inciperet*; leſt *Rome*, dépriued of her Competitor, ſhould ſurfeit in her happines.

Theſe latter *ages* are corrupted and depraued. *Goodneſſe* is ſeldome entertained, but vpon *conſtraint*. It is a rare thing to finde *goodneſſe* in *greatneſſe*. The time hath been, ſhe could haue lodged herſelfe without a Harbinger. *Mortals* contended only for *her company*; and

and grew proud of nothing more than of *her preſence. Improbity* was thought a *wonder*; *Siniſter dealing* was like an *Owle* among the *birds* at *noone*.

Sed genus hoc viuo
iam decreſcebat Homero.

But alas! the *tares* haue ouer-growne the *Corne*: the venemous *weedes* hath eaten out the wholſome *herbe*.

The *Earth* produceth nothing but ſtinking *Hemlocke*, bitter *Worm-wood*, and vnſauourie *Rue*. *Simplicity* lyes bed-rid in the world, *Sincerity* draws neere her *funerals*. The *Cynicke* may goe out with his *Lanthorn*, but repent him of his *labour*, before hee finde a man according to his minde.

Rari quippe boni numero
nam sunt totidem, quot
Thebanum portæ:
vel diuitis ostia Nili.

Good men are scarce,
no age so many brings,
As *Thebes* hath gates,
or wealthy *Nile* hath springs.

It was a capitall offence in former times, for a young man not to rise vp and reuerence his elder. But now, if a friend forsweare not the thing which was committed to his trust; if hee restore it as hee had it, when he might easily haue detained it;

Prodigiosa fides,
& Tuscis digna libellis,
Quæq; coronata
lustrari debeat agna.

His faith is counted as a *Prodigie*;

digie; Terras astræa reliquit, The world is become a *Tumbler:* the *Head* of it is in the *Earth,* whilst the *heeles* of it are capring in the *Ayre.*

Not to be *poore,* is *monstrous,* and to be *pure,* is meerly *ominous. Omnia religiosa nunc ridentur;* he that makes conscience of his waies, is accounted one of God Almighties fooles we are al (in effect) become Comædians in *Religion:* & while wee act in gesture and voyce *Theologicall* vertues, in all the courses of our liues wee renounce our *Persons* and the parts wee play, For *Charity, Iustice* & *Truth* haue but their being in *termes* like the Philosophers *Materia prima, Religion* & the *Truth* thereof be in euery mans mouth, yea in the discourse

Sir Walter Rawleigh.

discourse of euery woman, who, for the greatest number, are but *Idols* of vanity: what is this other then an *vniuersal dissimulation?* wee professe that we know *God*, but by workes we deny him; and herein we goe not so farre as the diuels themselues, for they know him better than we do. *Perfection* is a *changling*; *Vprightnesse* fades like an abortiue *Embrio*.

There are few that abstaine from *Vice* more for the loue of *Vertue*, than for the feare of *punishment*. All things are vterly inuerted. Whatsoeuer is not irregular, is counted so: nor is there anyhope it should be otherwise.

Children can neither heare nor see, either at *home* or *abroad*,

broad, but that which is altogether vnlawfull and vnmeet. Besides the frowardnesse of their owne nature, they haue within doores the precepts of their Parents to instruct them their example to encourage them; and for the subiect of their imitation abroad;

Catilinam

Quocunq; in populo videant, quocunque sub axe:
Sed ne Brutus, erit Bruti nec auunculus vsquam.

A *Ruffian* may they
see at any time,
In euery County
vnder euery Clime:
But not a *Brutus*
treads vpon the ground,
Nor can *Brutes* Vncle,
any where be found.
Men are curious to cleanse
their

their houſes both of durt, and duſt againſt the comming of their friend; but care not to ſee them hung with *vices* in the preſence of their child. *Reuerence* is wāting, where it ſhold moſt bee ſhowne. How is it poſſible the daughter ſhould be chaſt, that cannot reckon vp the adulteries of her Mother, though ſhe be neuer ſo well in breath, without a dozen ſtops, and intermiſſions at the leaſt? Such as are conſcious to theſe faults in others cānot but bee culpable of them in thēſelues. The hearing of them told begets a willingnes to try them; the ſeeing of them done, a wilfulnes to doe them. Many preſume vpon their Childrens indiſcretion, and doe vnlawfully in their ſight, becauſe them-

themſelues are perſwaded, they haue not wit enough to diſcerne it. But alas! they are miſtaken in their *ciphers*, they erre in their accompts. The ſon will not let, when he is come to yeeres, to doe that in his Fathers ſight, which his father before would not forbeare in his. And with what face ſhall he reproue him?

Loripedem rectus derideat? Æthiopem albus?

The *crooked Wretch*
muſt not vpbraide the *lame*,
Nor muſt the *Moore*,
the tawny *Indian*, blame.

It is iniuſtice to looke for *Reuerence* and *Reſpect* from others, when wee neglect to ſhew it towards others.

There are few but deſire it, though they know not how to

to deserue it. I will therefore esteeme of *men*, as *men* esteeme of *Coyne*, and value them, not so much according to their owne *worth*, as according to what they *goe for*.

I had rather giue them a little too much, than come short of that which is their desert.

I will doe by *Ceremonies* and *Complements*, as the Tailor by his clothes, who cuts them out with aduantage alwaies, rather than otherwise; yet not so far beyond all measure and proportion, as that when he is to make a *sleeue*, it should fall out to be a *cloake*, or a *mantle*.

I will be wary how I *reuerence* a man before his equal or superior, least I purchase enuy to him, and hatred to my selfe.

Tibe-

Tiberius could not endure that any ſhould be *reuerenced* whilſt himſelfe was by. The *Senate* had decreed to grace his *Mother* with freſh additions of honour to her *ſtile*: but he perceiuing it, laboured with wiſe pretexts to diuert their minds from that determination. The *riſing* of her *Maieſty*, made him miſdoubt the *ſetting* of his owne. *Tacitus.*

If *greatneſſe* will maintaine her ſtate with *grauity*, ſhee muſt not be too prodigall of her *preſence*. A *Prince*, in the managing of his *ſubiects*, muſt imitate the wiſedome of his *Maker*, in the tutoring & gouerning of the *World*: he muſt ſhew himſelfe but ſeldome in their ſight; and neuer but with a *Maieſty* correſpondent to his might. The

The King of *Bornye* neuer speakes but to his *Wife*, and *Children*; if occasion of entercourse be offered him with others, he causeth a Gentleman to speake vnto them through a hole, holding a Trunke in his mouth, through which he doth conuey his answer to their eares, as he did, not long agoe, to the *Embassadour* of *Spaine*.

There are some *Noblemen* in *France*, that are hardly of *foure nobles Rent*, that glory in saying, *speake to my seruants*, thinking thereby to imitate great Princes; but I haue often seene their seruants so make their profit of them, that their folly hath openly appeared to the World.

Comines.

This is somewhat too much affected.

affected. Howſoeuer, though *Maieſtati maiore longinquo reuerentia; Maieſty* the more *retyred*, the more *admired*.

The *Sunne* is ſeldome *looked* vpon by *any*; but a *Comet* is the *amazing obiect* of *euery eye*.

Men are by Nature moſt ambitious, and withall preſumptuous. It is hard for a King to free his dignity from the danger of popular contempt.

If the *Lyon* doe but ſmile, the *Ape* is ready to pluck him by the Beard. But were their mindes a little better ſeaſoned with the rules and principles of vertue, they would be more reſpectiue.

There is in *Kings* and *Magiſtrates* a ſacred *Deity*; their Title

Title and claime is in the best tenure, they haue it in *Capite*, euen from *God* alone, not from *Prince* or *people*: By me *Kings raigne* and *Princes decree iustice*; (saith the Spirit of *truth*:) I say, to deny that honour, and that reuerence to their person, which their place exacts, is *Sacrilidge*.

The *Censors* branded a Citizen of *Rome*, with the mark of infamy, and degraded him from his order, for hauing yawnd a little too lowde in their Presence. It was not lawfull for a man to *laugh* in the *Senate* of the *Areopagites*. And *Vectius* was executed without processe, because hee *rose* not to doe his *duty* to the *Tribune*, as he past along. It is the part of a *Beast* to grow re-

reſpectleſſe of *Authority*; and it is the property of a *block* to be void of *Reuerence*.

There are ſome that thinke to make themſelues eſteemed by an affected *Carriage*; and are perſwaded that an *auſtere*, and *ſupercilious looke*, is the onely way to *worke* it; but their imagination moues not in her proper *Sphere*: Their thoughts are *eccentricke*: Their *opinion* is *extrauagant*.

The *Aſſe* may *cloath* his ſhoulders with the *Lyons Skinne*, but howſoeuer he conceit, hee cannot affright the *woods*; his *weakneſſe* will at length be throughly diſcouered, and his *Hide* muſt pay the forfeiture of his *vnaduiſed errour*.

Of

Of Gifts, and Benefits.

TO say there were nothing so sure a mans owne, as what he *giues*, in the hearing of some miserable *Vsurer*, that makes his *gold* his *God*, his *Counting-house* his *shrine*, would peraduenture beget no more *beleefe* than an affected *Paradox*: but with such as are truely *generous*, and doate not on the burnisht out-side of such *glistring clay*, it is embraced as an *accepted opinion*. Hence was it, that *Rabirius* bringing *M. Antho-*

ny

ny vpon the *Stage*, makes him, when he beheld the funerals of his best *fortunes*, to *cry out* vpon the *Scene*; *Hoc habeo quodcunque dedi*: Whatsoeuer I haue giuen, that still is mine.

Alphonsus King of *Sicily*, being demanded what hee would reserue for *himselfe*, that *gaue* away so *many* things to so *many*. *Euen those things* (answered hee) *which I doe giue: For whatsoeuer is ouer and aboue, I deeme not in the number of what is mine.*

The like hath *Xenophon* reported of his *Cyrus*; and *Curtius*, of his *Alexander*. *Xenophon.* *Q. Curtius.*

But that the barbarous *ingratitude* of inhumane *Canibals* may not frustrate our expectatiō in this point, we must haue

haue a continuall care, that our *liberalities* and *presents*, be still accompanied, and ordered with discretion. He that where he should not, giues too much, shall where he would, haue too little to giue: 'Twas a witty reason of *Diogenes* why he asked a halfe penny of the thrifty man, & a pound of the *Prodigal*: The first he said, might giue him often; but the other ere long would haue none to giue him. *Est modus in dando, &c.* there are certain bounds to be obserued in the disposition our gifts, wee must looke that wee doe not dispose of another mans gifts, but *honour* the *Lord* with our owne *substance*. The *diuell* would *giue* all the *world* to our *Sauiour* (a *liberall gift*, but

Felthams Resolues

but out of *Gods Exchequer*:) And *Alexander* the VI. would giue *America* to *Spain*, a *bounteous largesse*, but out of the *Indians Freehold*. To giue, is not an easie and tumultuary action: It must be done with choice, and not by chance; wisely and warily, not heedlesly, and hastily.

Henry the seuenth could neuer endure any mediation in rewarding his seruants, and therein exceeding wise, for whatsoeuer himselfe gaue, he himselfe receiued backe the thankes and the loue, knowing it well, that the affections of men (purchased by nothing so readily as by benefits) were traines that better became great *Kings* than great subiects. *S. Walter Raleigh.*

It

It is a paſſage full of dangerous encounters, and which cannot be auoyded but with aduiſe and caution.

Comines pag. 210.

Lewes the 11. was very liberall, he gaue to *Clothier* his *Phyſitian* in fiue months ſpace 54000. *Crownes*, beſides the *Biſhopricke* of *Amiens* to his *Nephew*, and conferred diuers *Offices* and *Lands* vpon him and his friends; but this was done more for *feare* than *loue*, and therefore cannot bee called *bounty*. *Wiſedome* will either *giue* to ſuch as are already *good*; or at leaſt to ſuch as may in time be *made ſo*. After a long and ripe deliberation, ſhe will chooſe the worthieſt.

Her boſome is *open*, but not *looſe*; *much* may come out of it, *nothing* fall. Her *Bounty*,

though

though it *walke*, it *wanders* not. *She endeuours* her ſelfe to this man, *ſhe* ſeekes to *repay* that ſame man. She *ſuccours* one, ſhe *pities* another. To ſome ſhe *giues*, to ſome ſhe onely *offers*; yet not like an *Italianated* Courtier, that hates to ſee his *kindnes* entertained; to ſome again ſhe neuer *offers* nor *giues*, although their *wants* require it, becauſe ſhee ſees their *own improuidence* is ſuch, they will not let to want what-ere ſhe giue them; and yet other-ſome ſhe will both *vrge* and *preſſe* to a kinde acceptance of her willing *proffers*. *Multi* (ſaith *Tacitus*) *ſilentium & paupertatem confeßioni et beneficio præpoſuere*; Many had rather endure their *pouerty* with ſilence, than Tacitus.

by publiſhing their wants, receiue *reliefe*. *Serò dedit, qui roganti dedit*: Thoſe benefits are ſlow of foot, that come not till I call them.

To *aske*, is a thing both *troubleſome* and *weariſome*, it is a *word* that lyes *heauily* on the *tongue*, and cannot well be vttered, but with a baſhfull & deiected countenance. I will ſtriue therefore to *meet* my *friend* in his *wiſhes*, if I cannot *preuent* him. *Archeſilaus* had no ſooner diſcouered the cloaked *wants* of his decayed aſſociate, but preſently he conueyed a ſumme of money, in very cloſe and ſecret manner, vnder his pillow, that hee might ſeeme rather to finde, than to receiue that which he ſtood in need of, & was aſhamed to aske. *Meat*,

Meat, though but *meane*, is alwaies *comfortable*, when the *ſtomacke* of the patient is prepared to receiue it; and *water* miniſtred in ſeaſon, doth *work* oftentimes as powerfull an effect for the recouery of the diſeaſed, as a more coſtly *receipt*.

It is the manner of the *giuing*, that lends a glorious luſtre to the *gift*: That comes not *gratis*, which is purchaſt by *importunacy* and violent *intreaty*. There can be nothing more ouer-bought, than that which coſts vs the price of ſo many long-winded prayers, and tedious ſupplications.

The *grace* of a *deed* conſiſts in the *willingnes* of him that *doth* it; which cannot well be argued, but by his *forwardnes*

to doe it. To hold the mind of a man in suspence, is but to *torture* it betwixt *hope* and *feare*: such as can temporize with mens *expectances*, & *promise* any thing for *present satisfaction* sake, are not of my garbe.

Ἀ χάρις αβραδύπους ἄχαρις χάρις.

The *Graces* are all of them youthfull *Virgines*, very nimble in their *Motion*, and full of *Spirit*. They are not *paced* either like the *Crab* or *Snaile*. No *Gout* is in their *feet*, no *Palsie* in their *hands*. Their *words* are full of *refreshing*; their *countenance* is *iouiall*, & like the highest heauens, alwaies without clouds: neither their *tongues* nor their *eyes*, were euer taught how to *equiuocate*. They beare about

bout no *faces* but their owne. If at any time they appeare either *masked* or *disguised*, it is by their *keepers* enforcing, not of their owne choosing. They are falne into the hands of some broking *Pander*, that seekes by his malicious practices to depraue their *breeding*, to corrupt their *blood*. Of themselues they are *ingenuous*, and no way *tainted* with any *base* or *seruile References*. Hee that is willing to bee principled and instructed by them, shall learne, that what hee *giues*, hee must *giue* freely; for to stick at this were to detract from the grace of his *munificence*: and that when he *gines*, hee must not think on what he shall *receiue*; for this were sordid and

mechanicall, and of it selfe sufficient to dimme the glosse and glory of his *Action*.

It is the property of an *Vsurer*, not to let out his money but for *interest*; and of his griping *Scribe*, not to doe any man a pleasure, till he be sure of some *consideration*.

He that will *giue* aright, must neuer think of *gaine*. The profit and commodity which proceeds from hence, must come vnlookt for, and when the thing that causeth it, is cleane out of the mind of him that did it.

Munera magna mihi mittis,
sed mittis in hamo:
Et piscatorem
piscis amare potest?
Thou sendst me gifts,
but such as baits doe proue:

And

And can the Fiſh,
thinkſt thou, the fiſher loue?

He muſt order his preſents in ſuch manner, that they may be the better welcome, and the more eſteemed, becauſe they come in conuenient time, and to ſerue his turne to whom they are directed.

I prize not the *loue* & *friendſhip* of a *Chirurgian*, who hauing notice of my *hurts*, doth notwithſtanding *foreſlow* his comming, till my *wounds* bee either paſt *recouery*, or at leaſt *recouered* by ſome *other*.

Hee muſt beware that his *gifts* be not a *charge* and burthen to his *friend*, rather than otherwiſe; and that hee doe not *hurt*, when he intends to *heale*.

He muſt not ſend him that

which is superfluous and of little vse.

It were senseleſſe ouerſight in any man to preſent a maymed *Cripple* with a *Corſlet*, a ſtrong-limb'd *Souldier* with a *Crutch*; a *Threſher* with a *Booke*, a *Student* with a *Flaile*.

There muſt of neceſſity bee alwaies ſome euen correſpondency betweene the *gift*, and the *parties abilities* to whom it is *giuen*.

Paruum parua decent. Offer a *Beggar gold*, he thinkes you *mocke* him; giue him a *penny*, he repaies you *thanks*. He muſt likewiſe beware, that while he labors to *ſend* him that which may be *pleaſing* and *acceptable*, hee doe not ſend him that which may vpbraid him with any *Weakneſſe* or *infirmity*.

To

To proffer *Wine* to one that is *intemperate*, or a *potion* to him that is of a *ſicke* and *crazie* conſtitution, would hardly peraduenture bee taken in good part.

It is no *gift*, but a *reproach*, in which the *Receiuer* may acknowledge his *defects*. He that would intereſt and eſtate himſelfe vpon ſome long-intended *Trauaile* in the remembrance of his *Friend*, muſt looke that the *memorial* which he leaues behinde him at his *departure*, be both *neceſſary* and *durable*.

There are a great many, that thinke no longer on the *giuer*, than they haue occaſion to vſe his *gifts*; their braines are ſubiect to the *Symptomes* of a dangerous *Lethargie*;

they can no ſooner receiue a *benefit*, but ſuddenly they forget it; their *eye* alone is their *hearts* intelligence: They are like a *Glaſſe*, that repreſents no *Obiect* longer than it ſtands before it.

For ſuch therefore we muſt ſeeke out that which may be laſting and of ſome continuance; the ſight whereof may ſtill inculcate the countenance of the Author. *Extet, hæreat amico meo, & conuiuat:* Let it bee ſuch as may cleaue as cloſe vnto him as his ſhirt, and continually both *bed* & *boord* with him.

But he that would not loſe the *benefit* of his *bounty*, muſt aboue all, take heed hee make not himſelfe the Trumpet of his owne *Benevolence*.

It

It is the baſeſt degree of baſeneſſe, to enter our *liberalities* vpon *Record*; or in a *Kalender* to *regiſter* the *dayes* of our *good deeds*. It is for *Tributary Empiricks*, to ſtage themſelues in the Market, and recount their *Cures*.

A friend of *Cæſars* had preſerued a certaine man from the Tyranny of that *Triumuirall Proſcriptiõ*, whom afterward he enforced to exclaime, *Redde me Cæſari*; Prethee reſtore me backe againe to *Cæſar*; I had rather vndergoe a thouſand deaths, than be thus continually vpbraided by thee for my life. *Lacerat animum, & premit frequens meritorum commemoratio*: The frequent commemoration of a *Benefit*, doth racke the minde of *Tacitus.*

of him that did *receiue* it.

To entertaine a man with *faire assurances*, and *deepe engagements*, of our word and promises till such time as our *owne turnes* are serued, and then to search occasions of *dislike*, may well sauour of much *subtilty*, but hath no smacke at all of any *sincerity*. How many *seruants* did *Henry* the 8. in haste *aduance*, but for what *vertue* no man could suspect; and with the *change* of his *fancie ruined* againe, no man knowing for what *offence*. To how many others of more desert, gaue he abūdance of *flowres*, from whence to gather *honey*, and in the end of *harueft* burnt them in the hiue. Here is *policy* without *iustice*, a *Serpent* without a *Doue*. A sudden

S. Walter Raleigh.

ſuddē change in him that hath a long time eſtranged himſelfe from our acquaintance, may miniſter vs iuſt occaſion to ſuſpect the *ſoundneſſe* and *ſincereneſſe* of his *affection*.

Fronti nulla fides, euery mans *looke* is not the *mappe* of his true *meaning*. The *Syrens ſong* is the *Sailors wracke*; the *Fowlers whiſtle*, the *Birds death*; and the wholeſome *bait* is the *Fiſhes bane*.

The *Wolfe* hath made him a *caſſocke* of a *Weathers* skin, and thinkes that vnder the habit of this *diſguiſe*, he may paſſe without feare, or danger of diſcouerie, and conceale the loathed brood of his *adulterate Thoughts*: but let him that loues his owne *ſecurity*, aſcribe no credit

credit to the word of *Danus*, be they neuer so sententious: a man may easily be prodigall of that which costs him little; *Latet anguis in herba*; There is a *Canker* often in a *Rose*; and euery *kindnes* is not to be construed as the *prognosticke* of an *ingenuous loue*.

There is no *Labyrinth* more intricate than the *minde* of *man*; it is so full of angles, by-passages, and crosse conueyances, that the wisest and nimblest apprehension cannot but lose it selfe in seeking out the *Center*.

His actions that should direct vs, are oftentimes disguised, as strangely as his words; he *gines* them that outward dye, which he thinkes fittest for the closer effecting of his inten-

intended *proiects* & *desygnes*. *Eutrapelus* shall serue me for an instance to verifie the truth of this assertion:

cuicunq; nocere volebat,
Vestimenta dabat pretiosa,
saith the Poet.

If he to mischieue
any did intend,
To him still precious
garments would he send.

It was somewhat a costly and vnusuall kind of proceeding, yet such as brought to passe his purpose without discouery, and gaue his expectation that contentment which it lookt for.

The like hath been the practice of these inhumane Tyrants, that heretofore haue made the very *earth* to grone vnder the heauy burthen of their

their *cruelty*. For when once they begunne to distaste the *power* and greatnesse whereunto they had aduanced their *Fauourites*, considering they durst not (for feare of *popular detraction*) openly worke their ouerthrow, they laboured to increase the flame of their *Ambition*, by gracing them more and more with all the *dignities* and *honours* that they could, to the intent that hauing puft them vp with *pride* and *insolence*, they might the better worke them to a neglect of their *dependencie*, and make them slide into *contempt*, or some other more capitall *inconuenience*, whereby afterwards they might haue iuster title to *oppresse* them.

Many there are, *quos insidi-*

osa

oſa tranquilitate prouectos, improuiſus turbo perculit; whoſe wofull and vnexpected *ſhipwracke*, after a long, but yet deceitfull and deluding *calme*, may giue authority and countenance to this *vndoubted truth*. It is reported of *Domitian*, that, *Eum ſemper impenſiſſimè ſe diligere ſimulabat, quem maximè interemptum vellet*; he would ſeeme to *loue* them moſt, whom hee wiſhed leaſt ſhould *liue*.

Nero diſmiſſed *Seneca* with kiſſes & imbracements, when notwithſtanding thoſe his *faithleſſe flatteries*, he minded nothing but his *death*.

Liuius Druſus was accuſed by a feigned friend to bee a *factious noueller*: *Cæſar* gaue eare to his Inditement, yet neuer-

uertheleſſe inveſted him with the *Prætorſhip*, inuited him to his Table: he did ſo colour his diſpleaſure, that he neither ſeemed eſtranged from him in countenance, nor changed in words; and when hee might haue ſtayed the ſlippery footing of his youthfull raſhnes, he choſe rather to ſee him fall by his improuidence. *Ira quæ tegitur, nocet*; ſaith the *Tragedian*: the ſloweſt *barker*, is the ſureſt *biter*.

Sen. Med. Act. 2.

Crudelitatis horridus habitus, truculenta facies, violentus ſpiritus, vox terribilis. Let cruelty looke and ſpeake like it ſelfe, and I ſhall bee warned to auoyd it. *Tamberlaine* his bloody tents made open profeſſion what his meaning was, but where *cruelty* and

Val. Max.

and *craft* are coupled together, *Venite, ſapienter opprimamus eum:* they will bee cruell in oppreſſing, yet they will do it wiſely: where *Subtilty* is ingenious to inuent, *Cruelty* barbarous to execute; where *Subtilty* giueth counſell, *Cruelty* giueth the ſtroak, where *Subtilty* hideth the knife, *Cruelty* cutteth the throate: where *Cruelty* and *Subtilty*, like *Simeon* and *Leui*, ſiſters in euill, are combined and confederate to bring to paſſe, how fearefull is that mans plight, that is thus aſſaulted? *Ioab* killeth not *Amaſa* like an open foe: *Eſtne pax mi frater*, Brother is all well? was the vnſuſpected trayne to make way for his fatall weapon: Elſe what doth

Iudas

Iudas with a *kisse*, & *all haile* in his mouth, in the very forefront of his treason, they carried both the *Foxe* and the *Lion* in their brests; as *Carbo* spake of *Scylla* (the *Scylla* indeed and wracke of the *Romane* people) In imitation of whom rather than of S. *Peter* they write of *Alexander* the VI. that *Intrauit vt vulpes*, there is *Subtilty*, *Regnauit vt leo*, there is *Cruelty*, (for hee was termed, *Spongia sanguinis*, a very sponge of blood) & to make vp the period all his acts and monuments *Mortuus vt canis*, he dyed like a dog.

He that discouers vnto me the *anger* of his *heart*, shews that he hath no mind to do me any *hurt*, but wisheth I would refrain his *presence*, & giue way

to

to his *distemperature* till such time as the *heate* of it were somewhat spent: whereas,

Grauia quisquis vulnera
Patiente et æquo motus animo
pertulit,
Referre potuit.

He that can *temporize* with those that *wrong* him, and manage his conceiued displeasure with obseruations and respects, and now and then, to cleere himselfe of all *suspicion*, *present* them with some testimony of a *friendly* mind, may make what passage hee please for his *reuenge*.

Who would imagine, that a *Countenance* so smooth, and faire, were onely *plaistered*? 'Tis vsuall for men to *vayle* a *wrinckled heart* with *ceremonious Complements*, and

and verball promiſes; but to apparell it with the habit of actuall kindneſſes, is ſeldome ſeene; yet therefore the more to be feared, becauſe the leaſt ſuſpected.

There can be nothing lookt for but duplicity, from him that hath gotten the maſtery of his lookes, and can ſmile at that which gals him to the quicke; but he that ſuddenly diſcouers the imperfections, which he hath, though the World account him not very *wiſe*, he cannot be very *wicked*. King *Iohn* of *France* was of ſo braue and generous a diſpoſition, that he could not endure the ſight of any that diſpleaſed him; yet was hee neuer the *Author* or the *Actor* of any baſe or beaſtly cruelty.

French Hiſt.

As

As it is against the nature of *Loue* to be *violent*, so is it against the nature of *violence* not to be *vnconstant*.

The fiercenesse of our passions, argues the shortnesse of their continuance; and in those that are of a hot and firie temper, they are as easily *remoued*, as they were quickly *moued*: their anger is like a flaming *Bauen*, that crackles terribly for the time, but presently consumes to ashes.

Whereas *Herod* and those prodigious monsters whom I named before, with diuers others of the like stampe and mould, that can double-gild ouer their malicious *hatred* with pleasing *words*, and *plausible* apparences; and that can seeme out of a cold, and setled tem-

temperature, careleſly to neglect, as it were, the priuy nips and ſecret *glances* of ſuch as vnderſtand the courſe of their diſguiſed proceedings, are oftentimes the wretched and accurſed *authors* of many dolefull and diſmall *Tragedies*. They *Regiſter* their diſcontents in *Sheetes* of *braſſe*, and *Write* them with a *Penne* of *ſteele*; and howſoeuer they make no ſhew of apprehending them, yet doe they think on nothing more than on repairing them. *In animo reuoluente iras etiamſi impetus offenſionis languet, memoria valet*, (ſaith *Tacitus*;) though the force of what offends them doe ſeeme to languiſh, the memory thereof is ſtrong and able.

Tacitus.

Of

Of Repulſes and Denials.

IT is no honeſty to produce the hopes of men with vaine and friuolous *delayes*, nor yet ciuility to cut them off with harſh and Barbarous *Denials*. The wiſe *Phyſitian* doth neuer miniſter a *potion*, which hee thinks will proue vnſauory to the *palate* of his *patient*, but he ſeconds it with ſomething that is more *pleaſing* and *delicious* to the taſte, wherewith he reliſheth the mouth of him that doth receiue it; and makes his

ſtomack the willinger to take it, the ſtronger to retaine it.

A well *complexioned* countenance wants not the helpe of artificial inſinuations. *Beauty* is welcome, whereſoeuer ſhee comes; ſhe needs no other *vſher* than the mildnes of her owne aſpect to procure her paſſage; but that which is of a courſer graine, and ſeemes to be defectiue either in ſhew, or ſubſtance, muſt of neceſſity haue ſome addition, to giue it complement, and make it paſſable.

If I cannot therefore ſatisfie my *friend* in one kinde, I will ſtriue to do it in another; and make him know by reall *demonſtration*, that it was not becauſe I would not, but becauſe I could not, that I did not

not content him in the former. I wil not offer him a *Serpent*, when hee *asketh bread*; nor will I goe about to counsell him, when I should releeue him. I will not like *Dionysius*, giue much to him, that will accept of nothing, but nothing to him, that would be glad of any thing. Briefly, I will not, when I suspect his wants, the better to preuent him in his demands, begin to reckon vp my seuerall debts, and payments, and with a whispering accent, yet such as he may easily vnderstand, complaine how weakely I am furnisht for the present to discharge them. They are formes of *Denials*, which doe a little sauour of inhumanity; yet such as I could better brooke, than

thoſe barbarous *Interrogatories* of churliſh *Nabal*, *Quis eſt Dauid? aut quis eſt filius Iſhai? Who is Dauid? or who is the ſonne of Iſhai?*

I would not willingly deſtroy a *Serpent* in the *Shell*. If the *Requeſts* of my friend be ſuch as are at ennity with *Reaſon*, and hold no correſpondency with *Religion*; I wil anſwer him with *Pericles*, that I can ſatisfie him no further than the *bounds* and *limits* of the *Altar* will *permit* me. If he haue the face to *demand* me that which is *vniuſt*, why ſhould not I likewiſe haue the *heart* to *deny* it?

Ageſilaus, when his Father would haue inforced him to haue iudg'd a certaine *Proceſſe*, contrary to *right* & *reaſon*,

ſon, Father, ſaid he, *You haue ſhown me from my youth, that I ſhould alwaies be pliable to the lawes.* Now therefore I will *obey* you in *iudging* nothing which is any wales againſt them.

If *Vice* haue the boldneſſe to *Offend*, why ſhould not *Vertue* dare to *reprehend?*

There came two men to *Theocritus* to borrow his *bathing Combe*, the one a ſtranger, the other of his acquaintance, his anſwer to them both was altogether *negatiue*, but ſomewhat differing: *For as for thee* (ſaid he to the one) *I know thee not at all*; *And as for thee* (to the other) *I know thee, but too well.*

A votary of *Mineruas* in the Towne of *Athens*, when

certaine fellowes, that had brought some *Victimes* to the Temple, intreated her to make them drinke: My friends, said she, I am afraid it would become a custome.

And thus we may without feare of scandalous imputations, cut short the importunacy of such, as being not knowne to vs at all, or at least not knowne but for some notable enormity, shall notwithstanding presume to aske vs that, the grant whereof may peraduenture redound with losse and hinderance to our selues. As I am not σκυθρωπος, so I would not willingly bee δύσωπος; As I am not *churlish*, so I would not be *childish*:

Est inter Tanaim quiddam socerumq́ Viselli.

As

As I cannot frowningly *repell* a ſeaſonable requeſt; ſo I will not baſhfully *conſent* to that which is otherwiſe. If the deſires of my friend be ſuch, as may both preiudice me, endanger him, and pleaſure neither: I will labour to diſſwade him from them; but howſoeuer, I will not yeeld vnto him in them. *Exorari in perniciem rogantium ſæua bonitas eſt:* It is a cruell kinde of curteſie, to condeſcend to any thing that may bee dangerous and hurtfull to him that askes it.

If I doe a good turne to any man, it ſhall be ſuch, as I thinke will neuer turne; and whatſoeuer is not of this ſtrain cannot proceed but from an affable and ſoothing kinde of

hatred. I will not giue him money to maintaine a *Curtesan*, becauſe I will not make my ſelfe an acceſſary to his crime. Hee ſhall neuer haue occaſion in colder blood; and when the heate of his deſtemperature ſhall be allaid, to exclaime againſt mee, and ſay; *Ille amando me occidit*, There is the man, whoſe louing and kinde affection hath wrought my vtter ouerthrow and ruine. I will ſhun the *Patronage* of ſuch vnſeaſonable *indulgence*, and giue nothing to any which my ſelfe might be aſhamed to aske of an other.

I will not offer much to him that ſues for little. It was an errour and a madneſſe in *Alexander* to force a *City* on a *Souldier*, that thought himſelfe

ſelfe too weake and baſe for ſo high a Fortune. A low-built *ſpirit* will eaſily beleeue, that he which goes about to ouercharge his hopes, would willingly diſcharge them; and that to proffer him more than euer hee deſired, were but a ſubtile kinde of practice, to make him fayle of what hee had deſerued.

The glory of *Humility*, *Chriſt Jeſus*; when hee came to waſh the *feet* of his *Diſciples*, he was repelled by *Simon Peter* in a threefold manner: Firſt, by an *interrogatory reprehenſion*; Κύριε, σὺ μου νίπτεις τοὺς πόδας; *Lord, doeſt thou waſh my feet?* Secondly, by an abſolute *Negation*; Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα; *Thou ſhalt neuer doe it.* And laſtly,

by too *liberall*, and *free* a *grant*: Κύριε μὴ τοὺς πόδας μόνον, *&c. Lord, not my feet onely, but my hands and my head alſo.* And I know not, if in this later his oppoſition were more relenting than in either of the former.

Vnwillingneſſe can alter her *faſhion*, and diſguiſe her *habit* as often as ſhe pleaſe: ſhe is neuer vnprouided of *excuſes*.

Antigonus hath an euaſion at all hands: If the *Cynicke* aske him a *penny*; ὁ βασιλικὸν τὸ δωρεὰν; *It is not a gift for a King*: if a *pound*; ὁ κυνικὸν τὸ λάμμα; *It is not an almes for a Beggar*; when indeed hee might haue giuen a *penny* as to a *Beggar*, a *pound* as from a *King*. I cannot but wonder much at that which Hiſtories report

report of *Titus* the ſonne of *Veſpaſian*, that he neuer ſuffered any man to depart with *diſcontent* out of his *preſence*.

A *Prince* that doth exceed in *Grants*, ſhall finde his *ſubiects* exceed in their *demands*. Men *faſhion* not themſelues (in theſe dayes) by *reaſon*, but *example*. They neuer looke on what they haue *receiued*, but continually fixe their mindes on what they may *receiue*. The eaſie purchaſing of one *ſuit*, is but a motiue to the ſetting forward of *another*. And where is the *Exchequer* that can afford contentment vnto all?

It was nothing elſe but the *ſweetneſſe* of his *conuerſation*, that did correct the bitter and *malignant quality*, which all

Denials

Denials and *Repulses* are wont to carry with them.

If I cannot therefore *satisfie* my *Friend* in his *desires*, I will so *manifest* my *loue* to him by *circumstance*, that he shall neuer haue *occasion* to taxe me of *vnkindenesse*.

Of

Of Reprehenſions and Reproofes.

THis *World* is nothing elſe but a *retiring* place for all *infirmities*; the moſt things that are in it, are perfectly imperfect; and the beſt things but imperfectly perfect. It is *Caſa de'Padio*, a *Houſe* of *Charity*, erected by the hand of *Heauen*, for the *receit* of *weakneſſe*. *All* that are in it, are either *mad* or *maimed*; *diſeaſed* or *diſtempered*; there is not one amongſt vs abſolutely ſound. Our *eſſence* and *exiſtence*, is in it

it ſelfe but an vnequal mixture of *craſie* and *ſickly qualities*. We are altogether *defectiue* in our *functions*, and faile exceedingly in the performance of our *operations*. It is *frailty* that ſupplies our *being* both with matter and forme; hee therefore that is moſt *vpright* in his proceedings, may at ſome times *ſtumble*, if not *fall*.

There are ſome that *offend*, but know not their *Offence*; ſome that know it, yet let not to proceed in it: and ſome againe that will not ſeeme to know it, becauſe they are aſhamed to confeſſe it. *Correction* therefore is neceſſary, to *reforme* our *ignorance*, to *remoue* our *baſhfulnes*, and to *preuent* our *perſeuerance*. But then it muſt not proceed from

any

any *paſsion* of the *minde*, but frō a *compaſsion* of the *heart*. I prethee (ſaid *Plato* to *Speuſippus*) doe thou *correct* my ſeruant, for I am *angry*. It muſt bee done with the ſpirit of *mildneſſe*, not of *madneſſe*; of *loue* and *lenity*, not of *choler* and *ſeuerity*. And that wee may the better preuaile in this ſo charitable an action, wee muſt firſt of all vouchſafe a little now and then, to turne the *diſcuſſion* of our *iudgemēt* from *outward obiects*, to thoſe that are *within*; we muſt take a *diligent ſuruey* of our owne *weakneſſes*, and conſider well if our ſelues be no way tainted with the *contagion* of thoſe corrupt *effects* and putrifactions, which wee obſerue in others.

It

It is hard, when he that cannot *order* his owne life, ſhall bee made the *Iudge* of anothers. He muſt *forme* himſelfe, that would *reforme* his *friend*. It is impoſſible for any man to diſcerne aright the *moate* which is in his *brothers* eye, when there is *grauell* in his owne. The *hand* can neuer cleanſe the *body*, vnleſſe it ſelfe be cleane. Firſt therefore *Phyſician*, cure thine own *ills*, and breake not out into paſſion againſt *intemperancy*, when thou thy ſelfe art more *intemperate* than any: *Glory not* like an *hypocriticall Phariſe*, in the fulfilling of the *Law*, when thou diſhonoureſt *God* by nothing more, than by the tranſgreſſion of the ſame.

Thou

Thou that rebukeſt others for *adultery*, abſtaine from it thy ſelfe: and thou that hateſt *Images*, commit not *Sacrilege*: Such as cannot diſguiſe their *imperfectiõs*, nor blanch their *errours* with ſome ſhew of *purity*, as they are gently to be *pitied*, ſo are they generally to be *pardoned*. *His furor ipſe dat veniam*, their owne weakneſſe doth ſufficiently excuſe them.

But if he be not for the preſent the ſubiect of thoſe *infirmities*, which hee diſcernes in others, let him call to minde, if heretofore hee were not; and as then hee would willingly haue receiued helpe from others, let him bee now as forward to afford it in the like proportion to others; let

let him not ſcorne the lameneſſe of his *friend*, but *grant* that *pitty*, which hee *ſought* for then; let him make it his owne caſe, and *handle* the vlcerous *inflammations* of his *Neighbour*, as nicely, & with as much *reſpect* as hee would *his owne*.

But if he be not polluted in the like kind; nor euer was; let him thinke with himſelfe, time is not ſo farre ſpent, but hereafter he may be. We are all of vs the *children* of *corruption*, and as the Mimicke ſaith, *Cuius accidere poteſt, quod cuiquam poteſt*: that may happen to euery man, which can happen to any.

Security is not a creature of this world. Our life is nothing elſe but a *Temptation*.

There

There is oftentimes in men an *Ebbe*, and a *Flow*; a reciprocall change, and alteration both of humors and qualities. Their mindes are subiect to the accessions, and intermissions of a *Tertian*; sometimes they grow from bad to good; sometimes againe they fall from better to worse. It is said of *Saul*, *Non erat melior illo*, there was no man like him among all the people; yet in a little space hee became a reprobate: *Dauid* was a man according to *Gods* own heart, yet fals into the sins of *Murder* and *Adulterie*. 1 Sam. 24.

Peter was a Disciple, and Apostle, so farre in loue with his *Master*, that he promised to *follow* him to the *prison*, to the *death*, and neuer to be *offended*

fended by him, neuer to *deny* him; yet a maid ſeduceth him; he renounceth him; hee forſweares him; he deteſts him.

A fit Foundation he proued for the *Church* to be built on, whom the *breath* of a *ſilly damſell*, ſhall thus make to *deny* his *Maſter*.

Let no man therefore in regard of his owne ſtrength triumphantly inſult ouer the imperfections of his weaker friend, but with modeſty ſeeke to reduce his wandring feete into the way. *Ne glorietur accinctus æquè ac diſcinctus*; He that perſwades himſelfe he ſtands, let him beware he doe not fall.

1 King. 20. 1.

But if he doe not labour of the like infirmities, nor euer did; nor yet is he like to doe; let

let him consider if the partie that merits *Reprehension*, as he may be taxed for his deficiency in some things, many not be likewise praised for his proficiency in other some; and for those good parts, which he hath deserued, bee borne withall for such as hee wants.

The *Reprehensions* wherewith *Emperours*, and wise *Commanders* haue heretofore beene accustomed to note the factions and rebellious contumacie of their Souldiers haue alwaies bin enterwouen with many praises, and approbations of their former merit. *Tu tot præliorum socia, tot præmis aucta*, saith *Germanicus*, to that seditious legion, which was the principall cause of all those

Tac. Annal. lib. 1.

thoſe troubles, and commotions in *Pannonia*. *Nimia pietas veſtra*, ſaith *Otho* likewiſe to his tumultuary Souldiers, *acrius quam conſideratius tumultus hoſce excitauit*; your ouer-kind affection hath more eagerly, than aduiſedly excited theſe diſorders.

Tac. Hiſt. lib. 1.

Yea *God* himſelfe, intending to reprooue the Biſhop of *Epheſus*, tels him, that hee had abandoned, and forgone his former charity; but thou haſt this in thee, ſaith he, thou hateſt the doings of the *Nicholaitans*, which I likewiſe hate.

Apocal. cap. 2. 6.

Ad reprehendenda aliena facta aut dicta, ardet omnibus animus; vix ſatis apertum os, aut lingua prompta videtur, quæ meditata pectore euoluat, ſaith *Saluſt*. Wee runne with

Saluſt.

with open mouths to *reprehend* the ſayings and the deeds of others; and thinke our tongues too backeward in vttering what wee haue conceiued: but if wee did deſcend ſometimes into our ſelues and not alwaies faſten our eies vpon the wallet, which hangeth at his backe that goes before vs, wee might peraduenture finde a meanes to cure our ſelues of this intemperancy. The mind of man is of a weak and tender conſtitution, wee muſt take heede wee doe not chafe it, but feele and handle the wounds of it with dexterity.

Let vs obſerue but with what modeſty *Chriſt* in the fourth of *Iohn* doth work the Woman of *Samaria* to a free con-

confession of her fault, and afterwards how discreetely hee reproues her: πέντε ἀνδρας ἔσχες, &c. *Thou hast had fiue husbands, and he whom thou now hast is not thy husband:* and with what art hee brings the two *Disciples* of *Emaus* to bewray themselues; ἡμεις ἐλπίζομεν, &c. *We beleeued that it was he, that should deliuer Israel*; and that howsoeuer hee rebuked them sharply, *O yee fooles, and slow of heart*; he doth at all hands alleage his reasons, ἀρξάμενος ἀπὸ Μωσέως, &c. *Beginning from Moses, and from all the Holy Prophets.*

Ioh. 4.18.

Luk. 24.21 25.27.

Lastly, how after hee had *reproued* his *Disciples* for *sleeping*, whilest he himselfe was *praying* in the *Garden*, hee doth

doth immediatly vpon it excuſe their error; *The Spirit* (ſaith he) *is willing, but the fleſh is weake*; whoſoeuer therefore would reclaime his friend, and bring him to a true, and perfect vnderſtanding of himſelfe, he muſt neuer *reprehend* him, but he muſt quote his reaſon, and ſecond it with the ſweetneſſe of ſome kinde and friendly *conſolation*.

He muſt not doe it publikely and before ſuch as peraduenture would but entertaine themſelues with laughter, to the great diſparagement of his ſufficiency.

That man is not to be blamed which ſhunneth to make the *Vulgar* his *confeſſor*, for they are the moſt vncharitable *tell-tales* that the burdened *Feltham's Reſolues*

dened earth doth ſuffer.

An open admonition, is an open diſgrace. Hee that doth it, I account him no better than mine enemy; hee ſeekes not to *correct* my paſſions, but to *pleaſe* his owne. Hee muſt auoid all raſhneſſe of Words, all harſhneſſe of Voyce. Hee muſt temper his vinegar with Oyle; and when he hath giuen the ſtroake, apply the *balme*: In *vs* it is a part of *charity*: In *Miniſters* a point of duty.

1 King. 7. 29. There was placed by *Gods* appointment in the *Arke* of the Couenant, the *Rod* of *Aaron*; a *Pot* of *Manna*; and the *Tables* of the Law, to ſhew vs, that the Miniſter, who indeed is rightly called, is nothing elſe but the *Arke* of GODS Teſtament, ſhould haue

haue in him the *Manna* of pleasing consolation for the *good*, the *Rod* of *Correction* for the *Wicked*, and the *Tables* of the *Law*, that is the *Tables* of *vnderstanding*, and *discretion* for all. *Salomon* to instruct vs in the like, caused both *Lyons*, *Oxen*, and *Cherubins* to be engrauen vpon the *Bases* of the *Temple*.

Lyons, to signifie vnto vs the *Seuerity*, which a Minister is to exercise against the the bad; *Oxen*, to denote the *mildnesse*, wherewith he ought to practise such as are good; *Cherubins*, to expresse the *knowledge* that should accompany his words to make them pleasing, and profitable to all.

To reproue a man in the

height of his *paſsion*, is to call a *Souldier* to counſell in the heat of a *Battell*: let the combate ſlack, and then thou maiſt expect an heating.

To a *heart* fully *reſolute*, *Counſell* is tedious, and *Reprehenſion* lothſome. It will not be amiſſe therefore to giue him leaue a little to vent his heart, and then to ſet vpon him, when he is more calme, more capable of *Reproofe*. If *contraries* encounter, the *conflict* muſt needs be very *dangerous*. There can be no agreement betweene *Cæſar* and *Pompey*, but one of them muſt *veyle*. If an *houſe* be on *fire*, we ſeeke not ſo much to *quench* it with *Water*, as by pulling downe the next, to make the want of *fuell* diminiſh

niſh the *flame*. But if a *Superiour* or *Magiſtrate* ſhal perceiue one that is vnder his *command* & *iuriſdiction*, ready to plunge himſelfe into ſome vile *extreme*, he may boldly *threaten* and *reproue* him. One *Paſſion* doth often cure another. A *gentle potion* workes but a *weake effect* in a *ſtrong body*. It is in *ſinnes* as it is in *ſores*, ſome cannot bee cured but with *Corroſiues*; nor ſome amended but with *menaces*: the way to ouer-rule them in their diſordered motions, is to ouer-awe them.

Argue ſapientem, & diliget te; *Correct* a *wiſe man*, and he will *loue* thee; but hee that is void of *vnderſtanding*, will *laugh* thee to *ſcorne*.

To *reprehend* a *Foole*, is to

caſt *pearle* before *Swine*; he knowes not the benefit of *Correction*, and therefore hee refuſeth it; but alas, it hapneth to him thereafter.

Adam and *Eue*, becauſe they did *reply* when GOD reproued them, their puniſhment was greater than it ſhould haue beene. He curſed *Cain*, becauſe he kickt againſt him, when he ſaid, *Numquid ego ſum cuſtos fratris mei?* Am I my brothers keeper? He chaſed *Saul* out of his preſence, becauſe he contradicted *Samuel*; but pardoned *Dauid*, becauſe he yeelded to the *rebukes* of *Nathan*.

And *Chriſt*, when hee ſaw how patiently his *Diſciples* did ſubmit themſelues to his *reproofes*, in the twenty ſixth

Chapter

Chapter of *Matthew*, *Dormite iam, & requieſcite*; now ſleepe, (ſaith hee) and take your reſt.

The *reprehenſions* of a *friend* are like *ſweet Bals*, wherwith hee *waſheth* away the *ſpots* & *ſtains* of *ſinne* from out our *ſoules*: There is nothing that brings vs to a truer knowledge of our ſelues. It is an *Axiome* in Philoſophy, that *Poſito ſenſibili ſuper ſenſoriũ non ſit ſenſus*: there can be no *ſenſe*, vnleſſe the *Obiect* bee ſomewhat remoued from the *Inſtrument*. Wee can hardly ſee thoſe *imperfections* and *defects* which harbour in our owne *boſome*, but *others* may eaſily diſcerne them.

A *iuſt reproofe* is like the *Rod* of *Aaron*; if we *hold* it

in our hands, it *flouriſheth*; that is, if we *eſteeme* of it, it doth vs *good*: but if we caſt it on the *ground*, it becomes a *Serpent*; that is, if wee *neglect* it careleſly, it doth increaſe our *fault*, it multiplyes our *ſinne*. In all thy *Reprehenſions* or *Reproofes*, haue a care thou meddle not with a *neſt* of *Hornets*, they will ſting thee: take thou heed of awaking a ſleepy *Lyon*, leſt thou *repent* thy vnaduiſed *errour*. The diſeaſes of *great ones* are *Noli me tangere*; it is no touching of them. *Princes* doe rather *pardon* ill deeds than bad words. *Alexander* the great forgaue many ſharpe *ſwords*, but neuer any ſharpe *tongues*, no though they told him truely of his *errours*.

Vndu-

Vndutifull words of a *Subiect*, often take deeper roote than the memory of *ill deeds* doe. The Duke of *Byron* found it when the King had him at aduantage: for, *Henry* the fourth of *France*, had his heart more inflamed againſt the Duke of *Byron*, for his ouer-bold and biting taunts, that he vſed againſt him before *Amiens*, than for his conſpiracy with the *Spaniard* or *Sauoyan*: For he had pardoned a thouſand of ſuch as had gone farther, and drawne their ſwords againſt him. Sir *Walter Rawliegh*.

The *contemptuous words* that Sir *Iohn Perrot*, vſed of our late Qu. *Elizabeth*, were his ruine, and not the counterfeit *Letter* of the *Romiſh* Prieſt produced againſt him.

S. Walter Raleigh.

Certainely, it belongs to those that haue warrant from God, to *reprehend Princes*, and to none else, especially in *publike*.

If *Vices* haue attained to their full *strength* and *stature*, and consist not so much indiuidually in some, as generally in all, I should thinke it better with *Tyberius*, to passe them ouer with a *Spunge*, than by painting them out with a *pencill*, *hoc assequi, vt palam fiat, quibus vitijs impares simus*; make the world a witnesse of our owne weakenesse; and withall, shew such as are our *mortall enemies*, how they may assault vs with *aduantage* to themselues, and *preiudice* to vs.

With my *Superiour* will I *feare*;

feare; with my *Equall* will I *blush*; with my *Inferiour* will I scorne to *contest*. Hath one or other *offended* me? if hee be *vnder* me, I will be so *good* as fauour him: if *aboue* me, I will be so *wise* as to fauour *my selfe*. I will *winke* at the *child* and *old man*, for the weakneſſe of their *Age*; at the *Woman*, for her *Sex*; at the *Foole* and *Mad-man*, for their *Condition*: yet *so* as to let them know, it was not well *done*, but rather *taken* so.

(·.·)

Of

Of Iniuries and Indignities.

TRue *Valour* is not head-ſtrong; *Obſtinate opinions* are not of her company; nor *ſelfe-will'd reſolutions* of her counſell: She ſtands not vpon termes of *honour* and *reputation* with her *Fortune*, but willingly treads the path to which neceſſity doth driue her. *Shee* diſcommends that *courage*, which rather than *ſtrike ſayle*, would *periſh* in the *ſtorme*: *Her* mettle is more pliable than ſo; ſhe had rather *bow*, than *breake*. If her paſſage be ſo *low*, that ſhe cannot

through

through it *vpright*, ſhee will not let to *ſtoope*; and when a Tempeſt threatens her with ſhipwracke, ſhe delayes not to caſt out ſomething, to ſecure the reſt. If her deſignes ſucceede not *one way*, ſhe aſſaies *another*; and thinkes it better to *loſe* a *little*, than *indanger all*. She will not like *Æſops* dog, for greedineſſe of the ſhadow, forgoe the ſubſtance.

The *Beaver*, when hee heares the *Hounds*, he knowes for what they *hunt*; and immediately to *ſecure* his *skinne*, he biteth of his *ſtones*. *Nature* hath taught both *it* and *vs*, how to preſerue our ſelues; and who can taxe her precepts as deficient.

That Spirit is prodigious, which

which rather than ſhake hands with *inconuenience*, would caſt it ſelfe into the *iawes* of *danger*. The French King, *Francis* the firſt, wiſely conſidered, that it was leſſe diſhonour to *diſlodge* his Army from before *Landerſey* in the *darke*, than to bee *beaten* in the *light*.

Sir *Walter Rawleigh*.

It is the part of a wiſe man to make a *Vertue* of *Neceſſity*, and with a ſetled countenance, to ſwallow downe, vpon an vrgent extremity, the bitter *potion* of *indignity*. If, when the *Winds* doe ſtorme, he cannot *harbour* where hee *would*, hee will *anchor* where hee *may*.

Auguſtus had aduanced *Agrippa* to ſo high a *ſphеare*, that as *Mecœnas* moſt wiſely did

did aduiſe him, he muſt either put himſelfe vpon the *Dice*, by killing him, or be content to take him for his *Sonne-in Law*, which could not but much obſcure the *ſplendour* of his *Maieſty*. His beginnings were ſo baſe, and deſcent ſo meane, that *Caligula* was wont to deny him to be his *Mother Agrippinas Father*; and to affirme that *Auguſtus* had inceſtuouſly begot him him vpon *Iulia*, rather than hee would acknowledge himſelf to be his *Grandchild*; yet *Caſar*, to free his *Crown* from check, ſubſcribes to his *demands*.

Led with the like reſpects was *Alphonſo de Eſte*, Duke of *Ferrara*, when he tooke to Wife *Lucretia Borgia*, the Daughter

Daughter of *Pope Alexander* the VI. Her brother *Valentine* most greedily hungered after his *dominions*; hee had no choyce, but either hee must *marry* her, or marre himselfe. There is courage euen in retreate; and to be valorous is not alwaies to be ventrous. It is the *obseruation* of a good man of Warre, *Si certamen quandoq́ dubium videatur, tacitam miles arripiat fugam: Fuga enim aliquando laudanda*, which must be vnderstood in this sort; *If a Generall of an Army, by some vnprosperous beginnings doubt the successe, or finde his Army fearefull and wauering; it is more profitable to steale a safe Retreat, than to abide the vncertaine euent of Battell.*

The

The *French* in a Battle before *Adoncounter*, ſtanding vpon their *Reputation*, not to diſlodge by *night*, loſt their *Reputation* indeede by *diſlodging* by *day*, and were enforced to fight vpon great diſaduantage: but *Spinola* tooke a better courſe in his retreat from *Bergben-op-zomie*, hee made vſe of former preſidents, and ſo ſaued himſelfe and all his Army.

S. Walter Raleigh.

A generous and heroicke ſpirit will yeeld to Fortune, as he ſees occaſion. Hee will not *ſtriue* to *ſwim* againſt the *waue*, *ſaile* againſt the *winde*. The greatneſſe of his minde giues place to the weakneſſe of his meanes: when he cannot what hee would, hee wils but what hee can: and thinks

thinks those *plots* and *counsels* to bee best, which though they be *inglorious*, and want that *lustre* which prosperity might lend them, are yet conuenient to be followed in regard of circumstance.

Non sumit, aut ponet secures,
Arbitrio popularis aurae.

He feares not the adulterate *Censure* of a senseleſſe *multitude*. That *Bellua multorum capitum*, which like so many *Dogs*, barking at those they know not, and, as it is their custome, to accompany one another in their *clamors*. Nor doth hee care how preposterously the *Vulgar* comment vpon his proceedings: Let them construe his meaning as they will; whether they take it with the right hand or the left,

left, he is ſtill the ſame. Hee will not be aſhamed to *byas*, when he ſees there is no hope of *Attaining* to the *marke*, by running right.

King *Charles* VII. to work a reconcilement between himſelfe and *Philip* Duke of *Burgundie*, his home-borne *homager*, did think it no diſparagement to his perſon, conſidering the ſtate of the preſent, to ſend vnto him the Lord high *Conſtable* of *France* the *Chancellor*, the *Marſhall*, and diuers others of his Peeres; who in the name of the King their Maſter, before a great aſſembly demanded *pardon* of him, for the *death* of *Iohn* of *Burgundie*, his father, excuſing the *vileneſſe* of the *fact*, vpon the vnaduiſedneſſe of their

their *Prince*; who thereupon pronounced before them all, that for the honour which he bare to *God*, and the compassion which he had of the *people*, he was content to pardon him. This *degrading* of his dignity, was the *raising* of his estate.

The difference between the *Duke* and him, was a blot which the *English* plaid vpon. He knew that if they entered vpon it, hee might bid farewell to the game. And therefore well and wisely were all meanes embraced, that might affoord him any meanes to auoyd it.

Annal. lib. 6. *Euersio rei familiaris dignitatem ac famam præceps dat*, saith *Tacitus*. There is no

Worship,

Worſhip, where there is no *Wealth*. *Honour* depends not vpon *fortune* but in her *tranſcendent*. *Reſpect* is neuer to be found, where there is no *Reuenue*. The *Reputation* of a man is grounded on his *Rents*, and from the quantity of his *Coyne* proceeds the quality of his *Credite*. Where *Honeſty* therefore is not offered *Violence*, nor *Piety* enforced to complaine of *Preiudice* a man may lawfully, and without feare of any ſcandalous or ignominious attaint, *morgage* his titles, to *redeeme* his ſtate; for being peaceable poſſeſt with this, he may eaſily recouer the other.

If an *Iniury* be offered mee by my *Superior*, I will receiue it, and returne him thankes.

To

To take notice of it as a wrong is to inuite him to doe it againe. I will ſhadow my diſcontents with ſmiles when they proceede from thoſe whoſe fortunes are higher by many ſtories than mine owne. *Facient iterum, ſi ſe feciſſe crediderint*, ſaith *Seneca*. And what auailes it the *Lambe* to haue the *better cauſe*, if the *Wolfe* haue the ſtronger teeth?

It is an old Countrey Prouerbe, that *Might ouercomes right*; A *Weake Title* that weares a *ſtrong Sword*, commonly preuailes againſt a *ſtrong Title* that weares but a *weake one*: Otherwiſe *Philip* the ſecond of *Spaine*, had neuer beene Duke of *Portugall*, nor Duke of *Millan*, nor

nor King of *Naples* and *Sicilia*.

Iuſtice is ouer-awed by *Violence*; *Greatneſſe* takes *pleaſure* in *oppreſsion*; nor can poore *Innocency* finde a *Counſellor* to pleade her *Cauſe* againſt the Mighty. 'Tis madneſſe to kicke againſt a thorn, to ſpurne againſt a ſtone. He that ſhoots at the Stars, may hurt himſelfe, but not endanger them. I will ſhunne their anger therefore like a ſtorme, but yet ſo warily, and with ſo good aduice, that I may not ſeeme to doe it.

One part of *Security* conſiſts in this, not to profeſſe the ſeeking of it. This fearefull auoyding of a thing inferres a ſecret taxation of the ſame; and to decline from any man

vpon

vpon ſuſpition, is nothing in effect but to accuſe him. Hee muſt be therfore very circumſpect, that goes about to ſettle his owne ſafety. If the ruine of it be threatned from the *Clouds*, *oppoſition* is *vaine*; and to *expoſtulate* is very *doubtfull*. The earthen *Pipkin* when it encounters with the *Brazenpot*, muſt neuer hope for other than a *Tragicall Cataſtrophe*; and hee that conteſteth with the mighty cannot but be the fatall *ſubiect* of a bloody *Scene*.

If an *Affront* be done mee by an *Equall*, I will *Confront* it with a more open Spirit. *Veterem ferendo iniuriam inuitas nouam*, ſaith the Mimicke. To *Pocket* vp one wrong, is to *Allure* another.

Malice

Malice delights to set her foote vpon the throate of *Mildenesse*; and *Insolence* is not ashamed to trample on the necke of *Patience*.

The *Asse* doth neuer want a *Burthen*; because hee neuer denies to *beare* one. *Alcibiades* reports of *Socrates* his fellow Souldier, that after the discomfiture of the armie, hee found him in the *Rereward* of those that *fled*, marching his ordinary pace; and viewing friend and foe with such a countenance, as encouraged the one, and signified to them that hee would not part with his blood, but at an honourable rate to whomsoeuer should attempt the purchase of it; and by his fearelesse neglect of them, he saued himselfe.

Men doe not willingly faſten vpon theſe. They leaue the *Lion* to purſue the *Hare*. There is nothing betrayes a man ſo much to danger, as an inconſiderate deſire to auoyd it. We muſt take heede, that our feares bring vs not within the compaſſe of contempt; *& ne dum nolumus calcari, videamur poſſe calcari*; and that whilſt wee are vnwilling to be troden on, we ſhew not miſchiefe the way to tread vpon vs.

There are many that in *nature* are like the *Nettle*; if thou *touch* them fearefully, they *ſting* thee; but if thou *handle* them *roughly*, thou depriueſt them of that *offending* and *hurtfull* quality.

If ſuch as are below mee labour

labour to *disgrace* me, I will *neglect* them, and like the *noble* sort of *beasts*, that are not moued with the *barking* of lesser Curs, I will onward still, and scorne either to *change* my path, or *alter* my pace. He that complaines of *wrong*, disableth himselfe; and giues in derogation of his owne sufficiency and worth, a *wealthy argument* of superiority in him that did it. For to *grieue* that he had the *worst*, is nothing else but to *grant* that he was the *weakest*.

Witnesse that common Prouerbe or saying of our owne, which without exception affirmes, that such as those, *goe alwaies to the wall.*

The end, and scope of an *Iniurie*, is to *affect* with ill

the perſon of a third. Wiſedome preuents the effect therof in hers. Nothing is ill to them, but that which is diſhoneſt; and as for that, it neuer quarters where *Vertue* keepes; it ne're preſumes, where *Piety* preuailes.

He that is throughly ſetled, and compoſed in himſelfe, *moues* in ſo high an *Orbe*, and at ſo far a diſtance frō the earthy boſome of malicious, and ill-diſpoſed men, that their *vnſauory belchings*, and *exhalations* cannot poſſibly annoy him. *M. Cato*, when a certaine fellow that vnawares had ſtrooke him in the bath, came afterwards to giue him ſatisfaction, I remember not (ſaid hee) that I was euer ſtrooken: He thought it better

ter, *non agnoſcere, quàm ignoſcere,* not to acknowledge than to forgiue.

And when *Lentulus* had ſpit in his face, as hee was pleading, he wip't it off, and ſaid, he would maintaine ſuch were deceiued, as did deny that *Lentulus* had a mouth.

Socrates receiued a blow vpon the head, and ſaid no more, but that it was great pitty men did not know, when they ſhould need an helmet. Here Diſcretion ſate as *Lord Keeper*, and as a *Judge* did *moderate* their affections. They found no fault with theſe *indignities*, becauſe they did not feele them.

Yet euery *Iniury* is more grieuous, proceeding from ſome eſpeciall friend, κὴ σὺ

τέκνον? what will *Brutus* ſtab *Ceſar? What my Sonne Brutus* that ſtabs him to the heart; And our Sauiour to his Apoſtles, *will you alſo forſake me?* you that grieue his Spirit.

Iohn 6.

Their mindes were *eleuated* a pitch aboue the reach of *Contumely*. The *abuſe* of their perſon did no more *offend* them, than the *violating* of an *Image* doth *indanger* the *Deity*.

I neuer loued thoſe *Salamanders* that are neuer well, but when they are in the *fire* of *contention*.

I will rather *ſuffer* a thouſand *wrongs*, than *offer one*: I will *ſuffer* an hundred, rather than *returne one*: I will ſuffer *many*, ere I complaine of *one*, and endeuour to right it by conten-

Dr Hall.

contending. I haue euer found that to *ſtriue* with my *Superior*, is *furious*, with my *equall, doubtfull*, with my *inferiour, ſordid* and *baſe*, with *any*, full of vnquietneſſe: 'Tis the onely valour to remit a wrong, and the greateſt applauſe, that I might hurt and would not.

Of Temptations.

MAns *life* is a continual *Warfare*, like an *Iriſh* Sea wherein there is nought to bee *expected*, but tempeſtuous *ſtormes*, & troubleſome *waues*. Hee cannot paſſe from the *Wombe* to the *Cradle*, but one or other of his enemies will ſtill aſſault him. There is no Country but can yeeld a *Pharaoh* to deſtroy him: no clime but can afford an *Herod* to purſue him: *Naſcitur ad laborem*,

Iohn 5. 6.

borem, ſicut auis ad volandum; It is as naturall for him to ſuffer hardneſſe, as it is for a *Fiſh* to *ſwimme*, or for a *Bird* to *flye*. His *birth* is but an *entrance* into this *life*, where in the ſight of *Heauen*, he muſt *endure* for a tryall of his *Valour*, the *furious ſhocke* of many fierce *incounters*. And whilſt hee ſoiournes in this Campe, he muſt not hope for any *Holy-day*: His *trauailes* can haue no *reſt*, his *labours* can haue no *end*. The hatred which his *aduerſaries* beare him is ſo great, that hee muſt neuer looke for any peace, for any truce or *interim* at all.

If he ſound not an *Allarum* in his owne *Tents*, hee ſhall heare the *ſummons* to a dangerours *Conflict* from the midſt

of theirs. He must neuer therfore be *vnarmed*, but stand cõtinually vpon his *guard*, with the *shield* of *faith* in one hand, and the *Sword* of the *spirit* in the other. For it is not with *flesh & blood* alone that he must wrestle; but with *Dominions*, *Principalities*, and *Powers*; with *Worldly Gouernors*, and with the *Prince* of *darknes*, that worketh in the children of *disobedience*. Nor is the *reward* which is propounded (by the *Spirit* of *Truth*) *corruptible*, that hee should grow careless; but a *Crowne* of immortall *glory*, which God himselfe hath prepared, to beautifie therewith the temples of the *Conqueror*. There is no man that shall enioy it, but hee that combats as hee ought

ought to doe; saith *Paul* to *Timothy*.

The skill of a *Pilot* is *vnknowne* but in a *Tempest*; the *valor* of a *Captaine* is *vnseene* but in a *Battell*; and the *worth* of a *Christian* is *vntryed* but in *tryall* and *temptation*.

We *presse* the *Grape*, for to *expresse* the *iuyce*; and when we buy or cheapen an earthen vessell, wee knocke vpon it with our hands and iudge of the *soundnesse* of it by the *sound*.

This earthly *Globe* is but a *Theater*, on which the Lord hath placed vs, to get some proofe from hence of our sufficiency. *Death* will *assaile* vs; the *World* will *entice* vs; the *Flesh* will seeke to *betray* vs, and the *Diuell* to *deuoure* vs.

vs. But let not this deiect our ſpirits. Let vs conſider that the *King* of *Kings* is our *Spectator*, and that his *Sonne*, our only Lord and Sauiour *Chriſt Ieſus*, hath already vndergone theſe tryals for our encouragement. He hath *marched* vpon the *bellies* of our enemies, and vpon their *heads* erected the *Trophies* of his *victories*. He hath pluckt the *ſting* out of the mouth of *Death*; ſhee is not now ſo *dangerous* as ſhee hath bin. The way to ſhun the *violence* of her *fury*, is to ſtrip our ſelues of *worldly pleaſures*, and to offer her the *Combate* euen in our *ſhirts*. She is like a *Pirate*, that neuer ſets vpon a Ship, but when there is hope of ſpoile.

Iob wooed her in his miſe-

ry,

ry, but then he could not win her: Whereas the *Rich Man* in the *Gospell*, did no sooner *solace* himselfe in his *Abundance*, and bid his soule make *merry* with her *store*, but presently with a *Habeas Corpus*, *stulte hac nocte*, she fastned on his *Collar*, she cut his *throat*, Malicious *Death*, yet lesse malicious than her companion the *World*, is trecherous and deceitfull.

A man may easily secure himselfe from *open* and *professed* enemies, but from such, as vnder a *pretence* of *amity*, do go about to ouerthrow his safety, there is no *sanctuary*. Being gul'd with *shaddowes*, and impostures, hee drawes vp the *Port-cullis* of his *heart*, and layes the *Gates* thereof wide

wide open to his owne ruine. Who would imagine that a *pleasing countenance* could harbour *Villany*, or that a smile could sit vpon the face of *mischiefe?* Yet such is the world: *Arridet* (saith S. *Cyprian*) *vt sauiat, blanditur, vt fallat; allicit, vt occidat; extollit, vt deprimat:* She is like a *Curtesan*, that for her owne aduantage, can entertaine thy appetite with wanton dalliance; but of a setled loue will make thee no assurance: when thou thinkest thy selfe most inteested in her, then is it likely thou art furtheſt from her. She is like *Absalons Mule*, that went from vnder him in his greatest need, and left him hanging in the midst of danger.

Some

Some haue compared her to the *Sea* in three reſpects: Firſt, for her *vnquietneſſe*, *Impij quaſi mare feruens, quod quieſcere non poteſt*; ſaith the *Pſalmiſt*: the *wicked* are like an *Ocean*, that cannot reſt from raging.

It happens oftentimes, that in the *Church* of GOD, where the Waters of *Siloe* ſhould runne with ſilence: there is nothing heard, but the tempeſtuous roaring of ſome *gulfe* or *Catadupe*. Such as beare Office in the ſame, are partly cauſe of it: Their hearts and minds were neuer ſo throughly ſeaſoned with the *ſalt* of *Heauen*, as was requiſite and conuenient.

They ſuffer themſelues to be ſeduced by *Vanity*, and care

are not to be trodden vnder by *Temptation*.

Secondly, she is likened to the *Sea*, because of her *vnsatiableneſſe*. All *Riuers* doe *repaire* to *that*, and yet it *riseth* not; all *Vices* doe *resort* to *this*, and yet it *swelleth* not. For whatsoeuer is faulty and defectiue, be it in the *Words* or in the *workes* of men, is eyther *hatched* by *auarice* or *pride*; or if by neither of these, it is the *spurious issue* of *incontinency*. And these are those three infernall *lakes*, which rise out of the very *mouth* of *Hell*, and fall into the *bosome* of the *World* but cannot satisfie her.

Quo plus sunt potæ, plus sitiuntur aquæ.

Thirdly

Thirdly, she resembles the *Sea*, by reason of her *bitternesse*. A distempered *palate* cannot but iudge preposterously of *delicates* or *daintyes*; nor a depraued *vnderstanding*, of *delights*. That which it thinks is *pleasant*, is not so.

The *Fishes* perceiue not the *saltnesse* of the one, because they are bred and nourisht in it: nor *Worldlings* the *vnsauourines* of the other, because they are accustomed to it. But I will step from hence, to giue a touch at a *Home-bred Rebell*, a *factious Noueller*, and a *domesticall disturber* of our *Weale*.

The *Diuel* is vnable of himselfe to compasse his desires. *Debilis est hostis, & non nisi volentem vincit*; He is too weake

weake an enemy (ſaith Saint *Hierome*) he cannot vanquiſh any, but ſuch as are willing to be ouercome.

Yet lets he not to mannage all occaſions for his owne aduantage, and to benefit himſelfe by our negligence.

1 *Pet.* 5. 8. He goes about (ſaith *Peter*) like a roaring Lion, and ſeekes continually whom hee may deuoure. His craft is to *incenſe* the *Subiect* againſt the *Soueraigne*, the *Fleſh* againſt the *Spirit*; that this little *Common-wealth* of ours, being ſeuered and diuided into factious partialities, may no longer ſtand. It is hope of her aſſiſtance that emboldens him.

Luk. 11. 17. Thoſe that can keepe her vnder, and in awe, need neuer feare, what he can doe vnto them.

them. But this alas, is both difficult and painefull, and cannot bee effected but with watchfull obseruation. She luls our *Sampſon* in her lappe, and like a flattering *Dalilah*, when the eyes of it are cloſed with ſleepe, ſhe depriues it of the gifts of *Grace*, and then betrayes it to the *Philiſtine*. *Man* of himſelfe is no way able to reſiſt the force of her allurements: but he that truſts in the Lord, *ſicut mons Sion non commouebitur in æternum*; *ſhall ſtand as immouable as the Mount of Sion, which ſhall remaine for euer.* But (not to mooue too long about one Centre;) wee muſt not ſo relye vpon the *prouidence* of *Heauen*, as to grow ſlacke or negligent in the

Pſal. 125. 1.

the purchaſe of our owne ſafety.

Vita iſta ſine tentatione duci non poteſt; *Wee cannot liue without temptation*, ſaith Saint *Auguſtine*. If it were wanting, what would become of *Patience*, and the reſt of thoſe heroicke Vertues, *Quæ verſantur circa difficilia*, that loue not to walke but vp a *rough* and *craggie* rocke; nor to try maſtery, but with a ſterne & ſtubborne foe: *Marceſcunt ſine aduerſario*; They languiſh without an aduerſary. *Motion* is the ſoule, which giues them life; and *Reſt* is the Worme which doth conſume them. *God* therefore to maintaine them in the breſts of his doth ſtill imploy them. He loues not to make a wan-

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ton of a righteous man: hee will neuer ſuffer him to want occaſions to keepe himſelfe in breath. Some accident or other ſhall take the wall of his proſperity, and with affronts prouoke him to the combat: hee will omit nó meanes to harden him: he ſtrikes him, to ſee if he be ſound; he ſhakes him, to ſee if he be ſetled.

The *Captaine* ſelects the *choiceſt* of his Souldiers when there is *doubt* or *danger* in the ſeruice; and as for them, they think it an honour, rather than a wrong; and redouble their valour, to legitimate his iudgment. The like doth he, that hath the Lord of hoſts for his Commander, and his Generall. Hee will anſwer the proudeſt *challenger* that can be

be sent him by *Temptation*; but yet without presuming vpon the weaknesse of his foe, or vpon the assistance of his leader. He will not *dally* with his *aduersary*, nor *endanger* himselfe, to shew him play: but *seale* him his bloody *passport* out of hand, and send him to his fatall *Rendezuous* at first.

Dead men cannot bite.

Wisedome will *build* vpon a sure *foundation*; Οἱ τεθνεκώτες οὐ δακνοῦσι, sounds better here, than in the throat of murder; and may bee practised with more lawfulnesse, than in the way to *greatnesse*. It is not amisse to make all sure, and with that kingly shepheard, to wound *Goliah* in the head, before hee can aduance his hand. Our Sauiour *Christ* hath taught

taught vs by his owne example, that in these conflicts, to fight vpon aduantage, is not dishonorable: Our *warrant* is his *word*, our *precedent* his *practice*: *Temptations* could no sooner peepe out of the shell, but he destroyed them: *Satan* could no sooner approach him, but hee repelled him with a *Scriptum est*, and so must we.

Sinne is a *slippery Serpent*, (saith an ancient Father) *Et nisi in Capite teneatur, totus statim illabitur*; if the head of it be in thy throat, the rest thereof will in.

Hee that giues way to the *suggestion* of an euill *thought*; can hardly stop the *consent* of a depraued *will*; or stay the *working* of a *wicked* hand: The

The head of this same Hell-bred snake is wrigled in, and woe is he, the body and the tayle thereof must follow after. There are some that against an *Easter*, suspend the rage and fury of their malice; they make that *blessed*, and that *glorious* day, the *Sabbath* of their inueterate and brutish *hatred*; intending (as appeareth by the sequell) as soone as it is past, to spread againe the colours of their indignation, and *breath* a fresh *defiance* in the face of their *aduersary*. These for the time depriue him of his *tayle*; but the *head* and the *body* liue within them still.

There are others that will not doe that which is euill, nor yet consent to the doing

of

of it; but neuertheleſſe their thoughts are fooliſh; their imaginations vaine: They haue hackt his body, they haue cut his tayle, but yet his head is mouing. Hee that would vanquiſh him outright, muſt bruſe him there: If that bee ſound, hee will ſtill bee medling. Gen. 3. 15.

The ſhepheard cannot ſtep aſide but the *Wolfe* is ready to ſeaze vpon his *flocke*. Our *Sauiour* when he retired himſelfe into the *garden*, to pray apart from his *Apoſtles*; he knew the *Prince of darkneſſe* would aſſault them, and try if by threatning them with the *Iewes*, hee might not moue them to abandon and forſake him; or if of themſelues by ſeeing thoſe vile,

and baſe *indignities* whereunto he was ſubiect, they would not *ſlumber* in the beliefe of his *diuinity*; or laſt of all, if oppreſt with terrour, they might not forget to repaire for ſuccour to the *rocke* of their *defence*, before hee left them: therefore he gaue them *armes*, and ſhewed them how they ſhould reſiſt the *thiefe*: καθίσατε, *Sit downe*, ſaid he; γρηγορεῖτε καὶ προσεύχεσθε; *Watch & pray, that ye enter not into temptation*: but they, like *verè galeati Lepores*, *ſtout* in their *words*, but *cowards* in their *deeds*, no ſooner ſaw the approach of the *deuourer*, but in ſtead of *ſitting ſtill*, they *fled*; in ſtead of *watching*, they *ſlept*; and when they ſhould haue *pray'd*, the chiefe of them

denyed

denyed him. *Wretched* had they beene in generall, if by his *prayers* they had not been *relieued*.

Such as are ſtrong in *faith*, may well be *tempted*; but the *gates* of *Hell* cannot *preuaile* againſt them. They vnderſtand not the *dialect* of *feare*, nor doe they know the ſenſe of a *Retreat*. Their *courage* is like their *Captains*. They haue their *graue* at their backe, nor will they *fall* but into that; but all men are not of this making.

Some there are, that howſoeuer the *enemy* cannot *vanquiſh* them, he getteth *ground* of them: and theſe are like the Daughter of the *Canaanite*, Mat. 25. 22 ſomewhat ſorely *tormented* with a *Diuell*. Others againe, that hauing yeelded themſelues

ſelues his *priſoners* in the *aſſault*, can neuer be redeemed but by repentance; and theſe are figured by that ſame dumb *Demoniake* in the *Goſpell*.

Luk. 11. 14

Laſt of all, there are ſome, that hauing ranſomed themſelues from his *captiuity*, doe fall into it againe, and the *end* of theſe is worſe than their *beginning*. He will be ſure, they ſhall not ſcape him then. Seuen Spirits more, and euery one more raging than himſelf, are hired to detaine him. But there are many meanes to diſpoſſeſſe them all; as by *Humility* and *Charity*, by *Prayer* and *Faſting*, which indeed, if accompanied with the reſt, is moſt powerfull and effectuall in this caſe.

Adam ſtood *faſt* in Paradiſe

diſe as long as he did *Faſt*; the the *Apple* was no ſooner in his *Mouth*, but the *Deuill* was in his *Maw*. Through *Glut-tony* were loſt the *Ioyes* of *Heauen*; by being *abſtinent*, we muſt recouer them againe. *Satan* is like a *Fiſh*; *Natat in fluuiis, moritur in ſicco*; *he liues in the Sea, but he dyes vpon the ſhore.*

Of Reconciliation and Peace.

HVrts are not heal'd with *hurts*, nor *wounds* with *woũds*. To *wrong* another is not the way to *right* thy selfe. It is rather a meanes to *discouer* thy *weakneſſe*, than to *recouer* thy *wants*.

Ieruſalem is new erected, among the *Citizens* there is no thirſting for *reuenge*; No lying in waite to kill the *innocent*.

No Ieſuiticall *Martana* to perſwade treaſon: No treacherous

cherous *Ranilliacke* to performe it.

The Law of *retribution* is disanuld amongst them. It is not a *Dictum est antiquis*, but a *Dico vobis* which they follow. An *eye* no longer for an *eye*: a *tooth* no longer for a *tooth*.

That impious exclamation of a more impious *Wretch* * ἢ ἐμὲ ἀνὴρ, ἢ ἐγὼ ἐκεῖνον: resounds not within the compasse of her *wals*. She thinks it strange and barbarous for men to Combat without *mission*; and to bury their contentions, but in the ashes of each others ruine.

* *Either kill me, or Ile kill thee:* 'Twas vttered by *C. Cæsar* when hee prouoked *Iupiter* to fight for thundring whileſt he heard his Minstrels.

The Sunne of righteousnesse hath shined vpon her Face, and with his beames enlightened so the mindes and

vnderſtandings of her Inhabitants, that now, they doe not onely reſtraine their *hands* from *hurting*, but their *hearts* from *hating*. He that ſmiteth any one of them vpon the right cheeke, ſhall ſee, that he will not grieue to turne to him the left; and when hee ſues him for his coate, he will withall ſurrender him his cloake.

The Doctrine of the *Scribes* and *Phariſees* is condemned amongſt them as defectiue, they know that if their Zeale exceed not theirs, they cannot enter into *Heauen*. Their anger therefore ſhall not outliue a day. The *Sunne* ſhall neuer goe downe vpon their *wrath*; nor ſhall the *Starres* be witneſſe of their *fury*.

They

They know that vengeance is the *Lords*, and that he will repay it: they likewise know that for man to practise it, is to vsurpe vpon his Maiesty; sawcily to seate themselues vpon his *Tribunall*, and vnaduisedly to *snatch* the sword out of his hand: But alas! there are many *sheepe* in the *flocke*, that are not of the *fold*. *Strangers*, and *forrainers* haue gotten in, and seated themselues amongst them, that thinke it a signe of *Valour* to lay aside the countenance of *Peace*, till such time as they be able to cry quittance with their aduersary; whereas indeed, according to the saying of the Satyrist;

Semper, & infirmi est animi, exiguique minuti

Iuuen. lib. 1. Sat. 13.

exiguiq; voluptas
Vltio.

It is a petty, faint,
and feeble minde,
That in *Reuenge*
doth any pleasure finde.

Hence is it, that none are so much delighted with it, as weaker *women*, and such as are not seasoned with the spirit of *knowledge*.

Luk. 9. 44. *Iames* and *Iohn*, when the *Samaritans* would not receiue their *Master*, grew presently impatient: Wilt thou (sayd they) that *fire* come downe from heauen, and destroy them all? But he rebuked them, and said, they knew not of what Spirit they were.

When *he* himselfe therefore was

was brought vnto the *Crosse*, and there reuiled by those *Iewish Cannibals*, that were about him, he was so far from being moued and incenst against them, that howsoeuer the least breath of his mouth could in an instant have brought *Destruction* to deuoure them: yet his reuenge is onely this; *Father, forgiue them*; ὁ γὰρ οἴδασι τί ποιοῦσι, *for they know not What they doe.* Luk. 22.34

Vnder the *Law*, *Truth tooke* a strict examination of offence, and *Iustice* did seuerely *punish* it: but since the gracious comming of the Gospell, *Mercie* and *Peace* haue alwaies beene at hand, to temper their proceedings. If *truth* examine the *delinquent*, *Mercie*

cie aduiſeth her to looke if he did not fall through Ignorance, through weakneſſe, or temptation: For *wicked falts* are oftentimes extenuated by circūſtance. If *Iuſtice* go about to puniſh him, then preſently comes *Peace*, & wils her, not to confound him, but to *recōcile* him to his *maker*, to his *neighbor*, to *himſelf*. And thus is verified that ſaying of the Pſalmiſt, *Mercie and Truth haue met: Righteouſneſſe and Peace haue kiſt each other.*

Pſal. 85. 1.

The Language of the Lord is *Peace. He will ſpeake Peace* (ſaith the Prophet *Dauid*) *to his people, and to his Saints.* And his late vicegerent here on earth was a King of *Peace*, *Rex pacificus* a very *vinculū pacis, communis terminus* betwixt

Pſal. 85. 8.

K. *Iames.*

twixt nation and nation, that hath pulled down the wall of partition, and came ouer on this ſide of *Iordan*, and planted the tribes of his *Iſrael*, his people on both ſides the Riuer, and ioyned not Roſes but Realmes together: The *Auguſtus* of this latter world, that hath broken ſwords into ſythes and mattocks, the ſtiller of warres, and extinguiſher of Rebellions, *Nec timens bella nec prouocans*, ſeeking after peace, not ſhunning his enemies. He knew well that the blood of man violently ſpilt, doth not bring forth *Hony Bees*, as that of *Bulls* doth, which ſtings but the fingers or the faces, but it produceth that Monſtrous beaſt *reuenge*, which hath ſtung to death, and

Sir *Walter Rawliegh.*

and eaten vp of seuerall nations so many noble personages; in *preuention* whereof, he hath done a most kingly and Christian-like deede, which the most renouned of all his predecessors could neuer compasse, in beating downe and extinguishing that *hereditary prosecution* of *malice*, called the *deadly Feud*: a *conquest* which shall giue him the honour of *prudency*, and kingly power for euermore.

In a word, our God is the God of *Peace*, so much delighted in *Vnity*, that if thou bring him an offering, and art at enmity with thy brother, he sends thee backe immediately from his Altar, and is content to forbeare thy seruice till thou be reconciled.

Mat.5.23.24.

Mat.18.34.

If

If thou deny to doe it, hee waxeth wroth, and cleane *annihilates* and makes voyd the grant of those *spirituall graces* which he had before bestowed vpon thee, as did the Master by that mercilesse and cruell seruant in the *Gospell*.

The *promise* of *remission* is *conditionall*: Hee shall not *haue it*, that will not *giue it*. Of all the *petitions* which our Sauiour *Christ* hath taught vs in that forme of *prayer*, which he prescribed to his Disciples, this alone is to be askt *comparatiuely*, and with *reference* to our owne *facility*, *Forgiue, as wee forgiue*. So that hee which *remitteth* nothing, must neuer hope that any thing should be *remitted* him. In vaine shall hee *pray* for it; for

for whilst he *prayes*, he *prayes* against himselfe. Hee may know, by what he giueth out, what is to bee receiued in. There is a *Si*, and a *Sicut* in it; an *If*, and an *As*.

The first denotes vnto vs the action it selfe; and the second the manner of performing it. I will therefore *pardon*, that I may bee *pardoned*; and so *pardon* as I would be *pardoned*. Let mine enemy be as inflexible, and obstinate as he will, my minde shall not be fashioned by his example. I will omit no meane that may afford mee meanes, to pluck the sting out of the mouth of hatred.

There are *three things* that *mitigate* the *raging of a distempered man*:

The

The first is an *humble carriage*; the second is a *friendly gift*; and the last is a *powerfull* and *ouer-awing threat*. If hee be *proud*, *Humility* will please him; and therefore *Dauid*, in 1 *Sam.* to pacifie the wrath of *Saul*, did so abase himselfe, that when hee might haue cut the *thread* of his *life*, hee did but snip the *lappe* of his *Garment*; and in disgrace of himselfe, pronounced, that he hunted after no better than the *Carkas* of a *Dogge*; and did pursue no other than a *Flea*. If he be *Couetous*, a *Gift* may haply preuaile. *Iacob* in his returne from *Laban*, fearing the discontentments of his brother *Esau*, that came against him, bethinks himselfe how

1 Sam. 24. 15.

how to auoid his *anger*, and in the end, *placabo illum muneribus, quæ præcedunt, postea videbo illum: I will first* (said hee) *appease him with a present, and afterwards see his fate.*

Aurea sunt verè nunc sæcula; plurimus auro
Venit honos; auro
conciliandus Amor:
These golden times
doe gold so much admire,
That none will lend their
friendship, but for hire.

A *Dog* will not be *stilled*, but with a *Bone*; and *Cerberus* will swell against *Æneas*, till wisedome cast into his iawes,

Virg. Æneid. lib. 1. *Melle saporatam et medicatis frugibus offam*;
A morsell that doth like him;

and

and then, *immania terga resoluit*, he forgets his malice, he forgoes his rage.

But if thine aduersary bee *Timorous*, and more in *vaunts* than in *valour*, a *threat* may sooner peraduenture bring him in. His courage will bee ouerwhelmed with feare; and like the *Gibeonites*, hee will purchase his peace by Stratagems, before he will encounter with a *Ioshua*. Iosh. 9. 25.

The flesh likes well of this; and when necessity requires can bee content to vse the other; the first is somewhat harsh, and goes against the haire: It thinkes it a dishonour to submit so farre.

But the practice of our Sauiour Christ in the reclaiming of a Diuell (for so he counted

Iudas

Iudas that Apostata) doth censure this opinion as erroneous. It was the first he tryed. For (not to flatter our selues in false conceits) what greater humility could there be, than for the *Master* to prostrate himselfe before the *seruant*, and to *wash* his *Feet*? But when he saw this did no good, he tryed the second.

And what richer present could he giue him, than himselfe for foode? The last, which men delight in most, the mildenesse of the Lambe approued least: Hee did not vse it till he was enforced, and then he came vpon him with a *Va, Va homini, &c. Woe be to that man*; said he, *Well had it gone with him, if hee had neuer beene borne*: But nothing

thing could reuoke him, for he was a diuell.

There are ſome, that when they thinke themſelues to be the weakeſt, are willing for the preſent to *reconcile* themſelues vnto their aduerſary: but it is with an intent, to take the aduantage of the future; and with hope that they ſhall afterwards effect that which they cannot then.

If I perceiue this humour in a man, & know the ground of it to be diſtruſt, I will deale with him, as *Auguſtus* did with *Cinna*: *Once more* (ſaid he to him) *I giue thee life, firſt as to an enemy, now as to a Traytor and a Parricide: Let loue & friendſhip frõ this day forward begin betwixt vs; let vs contend, Vtrum*

ego

ego meliore fide vitam tibi dederim, aut tu debeas; whether the Creditour, or the Debtor be the honester man. Or, I will vse him as the *Venetians* did the Duke of *Mantua*, their deadly enemy, when in stead of depriuing him of his estate, they made him their *Captaine Generall*. I will tie him so fast vnto me with *cords of kindnesse*, and humanity, that he shall neuer be desirous to goe from me: though hee deceiue my trust at one time, I will try him at another.

The Souldier receiueth many wounds, and yet abandons not the *Warres*; the *Saylour* indureth many *stormes*, and yet *forswereth* not the *Seas*. A *Rocke* will in time *relent*, and *Troy* though it stand

out

out long, yet it *yeelds* at laſt. Whilſt there is a *Sunne* to ſet, I will not deſpaire of a good iſſue: *Non omnium dierum Sol occidit*, ſhall be my *Comforter*. But if I muſt needs *ſhoot*, as who can alwaies ſhun the occaſion? I will ſhoot as *Jonathan* did at *Dauid*, either *ſhort*, or *gone*, that whereſoeuer I *hit*, I may not *hurt*; becauſe I will not ſeeme deſirous to cut off the hope of *reconcilement*, or build my ſafety on the necke of his.

Of

Of Pouerty.

THe World is neere her tombe: Her Spirits are cleane ſpent; and now like a decrepit old wretch, ſhe dotes vpon the treaſure which ſhe ſcorned in her youth. The time hath bin, when among the *Romans*, the *poſſeſſion* of a little *gold*, was counted a *capitall offence*.

Et lenis argenti lamina
crimen erat.

And to bee *Maſter* of a peece of *plate*, was puniſhed as a *Cenſoriall crime*. *Cornelius*

lius Ruffinus had been *Dictator* in the *Common-wealth*, yet did *Fabricius* degrade him for no other cauſe. Hee thought him vnfit to bee a *Senatour*, that ſought to depraue *good Diſcipline* by *bad example*.

Me thinkes I yet ſee how *Crates* threw his gold into the Sea; *Ego perdam te ne tu perdas me*. *Fabricius* thought it a kingdome to contemne the wealth of a King. Their glory then (and then it was at the higheſt) conſiſted no where more than in their *Pouerty*. *Honour* did thinke it no *diſgrace*, to *court* a *Virgin*. *Vertue* at the *Plough*; nor to viſite an *vntainted Valour* vnder a *ſmoakie roofe*. But now there is a change of

all things. For as the *Poet* sayth:

Procedat vel Numa, vel qui
Seruauit trepidam flagranti
ex æde Mineruam,
Protinus ad censum:

Fastidius Briske, Sr. *Petronell Flash* my Ladies *Tay-lor*, his Lordships *Barber*, or some such *Gul*, let him haue but a good *outside*, hee carries it, and shall bee adored for a God, as *Cyrus* was amongst the *Persians*, *Ob splendidum apparatum*: For his *gay outside*. What need they question his behauiour? Hee that is cloathed in *purple*, cannot but bee *honest*; and hee that weares a *Mine* vpon his backe, must of ne-

cessity

ceſſity bee deemed a man of worth.

Manners are wanting where there are no *meanes*; *wit* neuer harbours where there is no *wealth*: Can any good thing come out of *Nazaret*? Is hee not the ſonne of a Carpenter? Is not his Mother called *Mary*? and are not *Iames* and *Ioſes*, *Simon* and *Iudas* his Brethren? Are not his ſiſters here amongſt vs? and doe wee not know his breeding, and his bringing vp? Theſe are the Cenſures of a gawdy Weakeneſſe, that hath nothing to boaſt of but a glorious outſide, in derogation of a more able and ſufficient ſpirit.

Wiſedome, if ſhee be *poore*,

is ne're respected: Fooles haue the *fortune*, and that not without good *reason*; for they haue the most needs of it. The *Client* lookes vpon the *Lawyers Trayne*; and taketh him to bee the better *Counsellour*, that weares the *better cloathes*; let the best *pleader* of the *world* bee present, if hee once perceiue his coate be *thread-bare*, he will none of him:

Ciceroni nemo ducentos
Nunc dederit nummos, nisi
fulserit annulus ingens.

On him alone large Fees
he will bestow,
That can most Rings,
vpon his fingers show.

Desert,

Deſert, if ſhe bee *meane*, may to the *Cart*: there is no roome for her in *Court*, where iudgement lookes a ſquint, and caſts her eyes but vpon outward adiuncts, vnleſſe ſhee bee perfumed, and ruffle in her ſilkes, let her auoyde the gates of Greatneſſe.

Few of theſe Earthly ſunnes doe ſhine vpon a wretched Worme, or impart their brightneſſe to a wayning Moone. The Lampe ſhall haue no Oyle put into it, to maintaine her light, till they themſelues haue occaſion to vſe it. Their expences are prepoſterous. Their *Ephemerides* doe much reſemble that of *Crates* the *Theban*: to ſome *Buffonary Paraſite*

six thousand Crownes, to a *Curtesan* six hundred: *Et Philosopho triobolum*: And scarce *three farthings* to a man of *merit*. *Vertue* they care not for; *shee* smels too strongly for their Company. *Exeat*, away with *Her*: *she* defiles the place: Her *outside* is not *Velvet*, and that is it which *offends* their stomacks. Such as can clap a *Lordshippe* on their *backe*, and bury more in one *rich suite*, than the *Reuenewes* of a *Crowne* came to in former times, shall still be sure of *passage*. No *Groome* shall interrupt them: All *Hats* are *vaild* at their *approach*, all *Knees* are *bowed*; let them be what they will.

Lenonum pueri quocunque

in

in fornace nati.

The ſonnes of baudry hatch'd in any ſtewes.

It matters not, the coaſt is cleare, and who is it but giues him way?

It is a thing exceeding rare to diſtinguiſh *Vertue*, and *Fortune*, the moſt impious (if *proſperous*) haue euer beene applauded; the moſt vertuous (if *unproſperous*) haue euer beene deſpiſed. For as *Fortunes man* rides the *Horſe*: ſo *Fortune* her ſelfe rides the *Man*: who when hee is deſcended, and on foot; the *man* taken from his Beaſt, and *Fortune* from the *man*; *a baſe Groome* beares the one; and *a bitter Con-*

tempt ſpurnes at the other, with *equall liberty*.

But (to returne from whence wee ſtray'd) ſo great is the corruption of the world in generall, that if a man bee neuer ſo *rich* in *minde*, if hee be *poore* in *meanes*, his heart muſt *languiſh* in *obſcurity*: *Ibis Homere foras*; *Homer* may goe ſing *Ballads*, and *ſcrape* for his liuing, like a *blinde Fidler*. The *Princes* of the *Philiſtines* will neuer call for *Sampſon*, but to make them paſtime. *Pyde ignorance* muſt be *aduanced*, whilſt *true ſufficiency* doth *periſh* in her *wants*. There is no *Preferment* to bee had for her, but by ſome *ſlauiſh deiection*, or more ſeruile *Obſeruation*. Mens *eares* are in their

their *heeles*, when ſhee is to ſpeake, and vnleſſe ſhe *ſtoope*, ſhee cannot poſſibly bee heard.

There are ſome, (ſaith *Tacitus*,) *Quibus Fortuna pro virtutibus*; the *goodneſſe* of whoſe *Starres* ſupplies the want of good *deſerts*; and theſe ſometimes in their aſcent, caſt backe a looke vpon ſuch, as they know more able than themſelues; but alas! 'tis but a *looke* of *iealouſie*, and with the *eye* of one that runneth in a *Race*; they are afraid leſt they ſhould haſten after them.

Their helpe extends it ſelfe to none, but ſuch, whoſe *houſes* are more *naked* and *vnfurniſht* of all

abilities than their owne. They *know* there is no danger in a *Meteor*; it may ſhine without hurt or preiudice in the preſence of a *Starre*, but the *brightneſſe* of a riſing *Sunne* obſcures them both.

All men doe *cheriſh* Wiſedome, when they are to *vſe* her: They ſpeake her faire for their owne aduantage; but when their turnes are ſerued; they doe eſtrange their countenance, and talke not of her, but in their ancient *Dialect*; *Shee is poore, away with her*: Shee cannot but be *ignorant*, and vnfit to haue the managing of any matter of importance; nay, though ſhee bee able to effect it, they will not truſt her

her with it: It is impoſſible ſhe ſhould be otherwiſe than *irreligious*, *prophane*, and *abominable*, and make a conſcience to preſerue her honeſty, by diſcharging her dutie: let her proteſt, ſhee ſhall not bee beleeued; let her offer to bee depoſed, her Oath ſhall not bee taken.

Contemnere fulmina pauper
Creditur atq; Deos.

The poore is thought (though ſhe be iuſt and wiſe,)
The Gods to ſcorne,
their Thunders to deſpiſe.

A *lye* is well *accepted*, if it be vttered by *Authority*; but *Truth* it ſelfe is *ſcandalized*,

Zed, if it proceed from the mouth of *Pouerty:* Nor muſt ſhe dare to ſpeake in her defence.

Libertas pauperis hæc eſt,
Pulſatus rogat, & pugnis conſciſus adorat,
Vt liceat paucis cum dentibus inde reuerti.

Now all the freedome a poore man can haue,
Is to take blowes, and yet take paines to craue:
And after many knockes, humbly to pray,
With ſome few teeth he may depart away.

And hence it is, that many fall into *temptation:* A ſpirit that is not ſeaſoned with the

the *Spirit*, to free it selfe from these *indignities*, will set his life vpon a *blot*; and in a desperate *resolution*, hazard his part of Heauen, but procure his Ransome: Turne *Rogue*, *Parasite*, *Villaine*: *Necessitas cogit ad turpia*: *Pouerty* alone makes men *Theeues*, *Murtherers*, *Assassinates*: *Because of pouerty we haue sinned*; *Eccles.* 27.

Flectere si nequeat superos,
Acheronta mouebit.

If he cannot compasse it by *lawfull meanes*, hee will try how to preuaile by other; and then that *Spanish Prouerbe* must defend him:

A tuerto,
ò a derecho,
Nueſtra caſa
haſta el techo.

Hee cares not, if what hee doe, bee eyther *right*, or *wrong*, ſo it make for the raiſing of his *Fortune*; and thus hath *Vice*, by the contempt of *Pouerty*, beene entertained.

Oppreſsion hath played the *Rhodomant*; and *vniuſt Dealing*, ſince *Riches* were in *credit*, hath kept her *Reuels* in the *Hearts* of men. No *crime* ſo hatefull; no attempt ſo luſtfull, but is both *knowne*, and fully practiſed. Greedy *Deſire* brookes no *limit*, there is no end of her *purſuit*. A *World* is

is not ſufficient for one *Alexander*.

Æſtuat infelix
angusto limite mundi,
Vt Gyará clauſus ſcopulis,
paruaq́, ſcripſo.

The narrow bounds
thereof doe him diſpleaſe,
As he were ſhut in
Guild-hal's Little-eaſe.

Hence commeth it to paſſe, that now, in euery *Towne*, one *part* of it is nothing elſe but *priſons*.

The number of *Malefactors*, ſince to bee *poore* was counted ignominious and reproachfull, hath ſo much exceeded, that, as the *Satyriſt* exclaimes:

Qua

Qua fornace graues,
qua non incude catenæ?

Now *bolts*, now *chaines*,
now *heauy fetters* beene
In euery *forge*,
on euery *anuile* seene.

Whereas before one *petty Sayle* sufficed a *Kingdome*; so harmeleſſe, and innocuous were the hearts and hands of thoſe meaner and low-borne times.

I will not aduenture my *Conſcience* too farre in the purſuit of *Mammon*, leſt I make a *Ship-wracke* before I touch at *Cape de bona ſperanza*. I will not, with that *Foole* in the *Goſpell*, lay vp for many *yeeres*; when I am not ſure my yeeres ſhall be many

many. The *little* I haue, may (for what I know) out-last my *life*. I haue (I know) but a little way home; I doe not *meane* to make a *burthen* of my *prouision*. I will haue my *shooe* fitted to my *foot*; a *Cloake* too *large* or *long* will but *tire* me to *trauell* in. I *haue* sufficient for to *day*, let to *morrow* take *care* for it selfe. Why should my care bee for the *morrow*, when I am not sure the *morrow* shall be *mine*. He that liketh not my *Resolution*, let him *reade* my *Warrant*, and *vnderstand* it: *Take no thought for the morrow; for the morrow shall take thought for the things of it selfe, &c.*

I could adde more; but the humour of *Essayes* is rather

ther to glaunce at all things with a running conceit: than to insist on any with a slowe Discourse; and I will feare in earnest, what *Martiall* spake in iest, or out of modesty:

Iam lector queritur q̃,
deficit q̃,
Iam librarius hoc & ipse
dicit,
Ohe iam satis est ohe libelle.

FINIS.

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